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THE POEMS OF TALIESIN.

No. VI.

A SONG TO GWALLAWG AB LLEENAWG.

IN the *Myvyrain Archæology* there are two poems addressed to this chieftain, and both appear to carry with them all the marks of ancient compositions. They are not expressly attributed to Taliesin more than to some other bard; nor is there any direct internal evidence to connect him with them: but they relate to events which took place during his lifetime. The hero is well known in Cambrian annals; and though in his earlier years he seems to have lived in the north of England, he appears to have spent much of the latter part of his life within the boundaries of the Principality. Gwallawg was sometimes the ally, and at other times the opponent, of Urien; he must therefore have been well enough known to our bard; and, as there is no other claimant for the verses, the balance of probability is in his favour. I shall therefore assume them to be the productions of Taliesin; and, as far as the evidence of style and composition may be depended upon in such cases, I shall be fully justified in so doing.

The biography of our hero will be given hereafter; but here we may notice an error in connexion with this chieftain into which Camden appears to have fallen. At

the head of one of these poems in the *Myv. Arch.* i. 63, we find the following inscription:—

“DE GALGACO, GWALLAWG AP LLEENAWG, SIC.

“Camden in *Descriptione Scotiæ* qui in *Triadum Libro* in tres *Britanniæ* heroas appellatur, vir animo magno fortique qui fusa nona *Legione* magno animi ardore cum Romanis concorrit acrimaque *Patriam* defendit donec fortuna cum potuis quam virtus desereret.”

So much of the Latinity of this sentence as is due to the Editors of the *Archæology* is not remarkable for its clearness; but though the first part is somewhat unintelligible, we are yet able to infer, from the words of Camden, that he fell into the error of confounding Galgacus with our hero, and of supposing the Galgacus of Tacitus to have been the son of Lleenawg. This is an evident mistake; Galgacus lived about A.D. 80; and Gwallawg ab Lleenawg lived about the middle of the sixth century. Those two persons were therefore separated from each other by a gap of five hundred years; but though Camden was wrong in that respect, he was perfectly right in another; for, though the persons were distinct, the names were identical; and there need be no doubt that Galgacus is the Latin form of the Kymric Gwallawg. May we not therefore conclude that the leader of the Caledonians was a Cambro-Briton? The learned George Chalmers affirmed that the whole population of Scotland, during the Roman occupation of this island, were Kymry, and, therefore, that conclusion would necessarily follow; but, leaving the complex question as to whether the Caledonians of Tacitus were or were not Gael, we may yet affirm that the inhabitants of the Lowlands were wholly Cambro-Britons; and that Galgacus was one of these is easily demonstrable. Another fact in proof is the position which he occupied. He was elected commander-in-chief of a confederacy which, at other times, was independent of his authority. This was essentially a Kymric custom, and this was the position occupied by Arthur, Urien, and the whole line of British kings. In

their own right they were only petty kinglets; but it was usual for the kings of Britain to elect one of themselves to be their chief in war. This supreme monarch was called a *Gwledig*, and this dignity corresponded to the *generalissimo* of the Greek armies, the *dictator* of the Romans, and the *Walda* of the Anglo-Saxons. The scene of the contest also indicates that the Kymry of the Lowlands must have formed part of this alliance, inasmuch as it was near the Grampian Hills, not far from their northern boundary; and the implements of war used on the occasion, taken in conjunction with sundry facts of a similar character, bespeak a higher state of civilization than could have existed in the Highlands in those days. It has also to be considered that, while Gwallawg was a name known to the Kymry, no such name is known among the Gael, and the only claim they make to it rests upon the delusive basis of etymology, which may be employed to prove anything. Brotier reads Calgacus, instead of Galgacus; and this is explained to be *cal*, a mountain, and *gacus*, a chief—Calgacus meaning a mountain chief; but, admitting Brotier's reading, this derivation has the fault of being too good—the termination *us* is not Gaelic, but Roman; and, supposing the name to be correctly represented in other respects, its original form would be Cal-gac, which needs a new explanation. Dr. Shaw, a Gaelic scholar, in the belief that Galgacus actually uttered the speech which Tacitus composed, sought for the MS. among the archives of Scotland! Failing to find it, he translated it back into Gaelic from the Latin of the historian, and believed it to be a fair representation of the original.—(*Smith's Translation of the Germania*, and *Life of Agricola*, p. 180.) If so, he was less fortunate than the clerical Briton who translated Tillotson's Sermons into Welsh, and then from his own Welsh back again into his own English, as, at the end of this process, the Archbishop would have been in no hurry to claim his own. However, Dr. Shaw was noways singular, for the Rev. T. Price, the best of Welsh historians, has fancied a resem-

blance between this Caledonian address and the *Gorchan Tudwlch* of Aneurin.—(*Hanes Cymru*, p. 96.) Galgacus probably spoke Welsh, and perhaps some of our bards would take the hint to restore it to the original Kymraeg!

To return from this digression. The poems addressed to Gwallawg ab Lleenawg, or, rather, the poems of which he is the subject, are two in number; both of them appear to be elegies written after his death; and, judging from the freshness of the grief which pervades the other, I should conclude the following to have been composed last, but I have given it precedence here, on account of the fullness of its historical allusions:—

KERDD I WALLAWG AP LLEENAWG.

Yn enw gwledig nef Goludawg
Y drefynt bieu fydd Gyfail foawg
Eirig ei rethren rieddawg
Rhieu rhyfelgar gewheruawg
Ef diffyrth addfwyn llan lleenawg
Toryd un trwch¹ ardwyawc
Hir dychyferfyddain
O Brydain gofain
O berth Maw ac Eiddin
Ni chymmeryn cyferbyn
Cyweith cyweithydd clydwn
Digonwyf digones i Lynges
O beleidr o bleigheid prenwres
Prenial yw i bawb i drachwres
Anghyfrent o gadeu digones
Gwallawg
Gwell gwydd² fwyd nog Arthes³
Cad yn Agathes o achles gawd
Gognaw⁴ ei brod⁵ digones
Cad ymro Vretrwyn trwy wres
mawr tan
Meidrawl yw y trachwres
Cad ir ai cymrwy Kanhon
Cad cad crynai yn Aeron
Cad yn Ardunion ag Aeron
Eiddywed eilywed i feibion

Cat ynghoed Beid boed ron
ddydd
Ni meddyliaisti dy Alon
Cad yn rhaclydawdawl⁶ amabon
Nid adrawd adfrawd Achubion
Cad yn Gwensteri ag estygi
Safwawr un⁷ a wner [Lloegr
Cad yn rhos terra gan wawr
Oed hywst gwragawn egurawn
Yn nechreu ynheniad y geirawr
O rieu o ryfel ry ddiffawd
Gwyr a ddigawn goddai gwar-
thegawg
Haearddur a Hyfeidd a Gwall-
awg
Ac Ōwein Mon Maelgynig
ddefawd
A wnaw peithwyr gorweiddiawg
Ym mhen coed cleddyfein
Atfydd calanedd gwain
A brain ar ddisperawd
Ym Mrhydain yn Eiddin yn
addefawg
Ynghafran yn adfan Brycheiawg
Yyn ergyn yn ysgwn gaenawg
Ni wyl ni welas Gwallawg.

¹ Unhwech.—Ll. E. D.

⁴ Gognaaw. ⁵ Brawd.

² Gwyduit.

⁶ Rawydawl.

³ Arthles.

⁷ Wy.—Ll. E. D.

The orthography of the poem does not call for any special comment: there is no sufficient reason to doubt its antiquity; but the present copy, as appears from the occurrence of the *dd*, is very modern, and the poem appears to have suffered during its transmission to modern times; for the word *terra*, among others, is an evident proof of corruption.

A free translation of this poem has already appeared in the *Cambrian Register*, vol. iii. p. 416. The name of the writer is not given. The vigorous and flowing verse bespeaks a man of some ability; but, as a translation, it is very faulty, and forms an inaccurate representation of the rough and unadorned original. In his annotations, the writer lays the scene of the events in Galloway, and identifies Gwallawg with the hero of romance named Walwein; but Walwein was the Gwalchmai of Welsh romance, who was a chief of Rhos in Pembrokeshire, as Walwyn's Castle still attests.—(*Price's Hanes Cymru*, p. 273.) Llan Lleenawg, he says, is perhaps *Hellan Lleneow*: I should have expected it further south. Lleenawg, or Lleenog, in Scotland, would probably be Lennox. In like manner I am compelled to reject, with one exception, the whole of his annotations. My translation is as follows:—

A SONG TO GWALLAWG AB LLEENAWG.

In the name of the Ruler of wealthy Heaven!
His townships possess the habit of spotting blood;
Snow-white was his noble lance,
And his warlike chiefs were sinewy pillagers;
And in protecting gentle Llan-Lleenog,^s
The governing ashen-thruster was slain.
Long will remembrances of him
Be met with in Britain;

^s This church is to me unknown, and Lleenog has no place among the saints. Carog, where Gwallog was buried, is the commot of ANHUNOG, Cardiganshire. May not Anhunog be a corruption of Llan Lleenog?

About Maw⁹ (Barmouth?) and Eiddin¹ (Edinburgh)
 They did not take opposing sides ;
 The whiteclad warriors co-operated in joint labour.
 I am satisfied :—He satiated his fleet
 With spearing, until the spear-handles became heated.
 A coffin to all (opponents) was his vehement rage,
 And a disproportion of battles went to satisfy Gwallawg :
 It were better to fatten geese than feed the she-bear.²

⁹ MAW in this passage is possibly the river of that name, which has given the designation of Aber Maw to Barmouth; and this assertion derives credibility from the fact, or rather the hypothesis, that the residence of Gwallawg was in Merionethshire, on the same coast, and not far distant from that place. We are warranted by bardic usage in assuming Maw and Eiddin to be two extremes, separated by a large tract of country. One old poem has the expression,—

“O Fon hyd Abertaradr” (in Herefordshire);

Meilyr says of Gruffydd ab Cynan,—

“By public songs he was celebrated,
 From Portske Witt (Monmouthshire) to
 The gates of York;”

and Bleddyn says that the last Llywelyn was “the wisest of men from Mon to Caerlleon,” and “the chief warrior from the raging Taff (Glamorganshire) to Porth Wygyr (Red Wharf Bay, in Anglesey). So in this case we have Edinburgh at one extreme, and Barmouth may be the other place, here named Maw. The words in the original are “O berth Maw ac Eiddin;” but as “berth,” a hedge, would make no sense in that connexion, it may possibly be a corruption for borth, i.e. Porth-Mawr. The conjunction *ac* favours the version given in the text. For the events referred to, see next Paper (No. VII.)

¹ EIDDIN, as I have already shown in former articles, is the old name of Edinburgh, the capital of Scotland.

² If translated literally, this line would make most perfect *bathos*: the text would be,—

“Better food is a goose than a she-bear;”

and the various reading would be,—

“Better is the woodbine or honeysuckle than what benefits the bear.”

Both would make good sense enough if they stood alone; but in this connexion neither can be admitted. It is probable that the bard intended to discountenance the warlike passion of Gwallawg, and encourage agricultural pursuits. In this sense, the lines may be translated thus,—

“It is better to feed a goose than a she-bear;”

or,—

“It is better to cultivate woodbines than (to slay men) to serve the bear.”

A battle in (the land of) Agathes³ in defence of song,
 Sportively her brother satisfied his rage;⁴
 A battle in the vale of Bretrwyn,⁵ when from heat there was
 a great fire,
 And very great was the vehemence (of the warriors).
 A battle which the minstrels deplore,
 A battle, a battle causing tremor in Aeron.⁶
 A battle in Arddunion⁷ and Aeron,
 In which disgrace befell young men;
 A battle in the wood of Beid⁸ at the break of day,

This is probably the meaning implied when woodbines and wild animals are placed in opposition; that there was some relation between them is evident, as another bard (Llywarch ab Llywelyn) says,—

“The wolf was not slain above a woodbine hedge.”

³ AGATHES.—Is Agathes the name of a place, or had Gwallog a sister so named?

⁴ This line presents one of the many difficulties met with in translating this poem. The word *Gognaw* has some appearance of being a proper name, in which case the translation would be,—“Gognaw satisfied their treachery;” or, if we take the various reading, it would be either “Gognaw satisfied her brother,” or, “Her brother satisfied Gognaw,” and that name would then become that of a woman—the sister of Gwallawc; but, upon further examination, and comparison with the passages where the word is used by Aneurin and Llywarch Hen, I conclude that it is not a proper name.

⁵ THE VALE OF BRETRWYN.—Of this place I have no knowledge; but it was probably in the immediate neighbourhood of Gwallawc, and possibly Bretrwyn may still be recognized in Llyn Berwyn in Cardiganshire, the river Dothy, flowing therefrom, forming the vale named by the bard. The Berwyn mountains? or Bryn Tryweryn?

⁶ AERON will of course be recognised without much difficulty as the name of the second river in the same county, and that of the district lying on either side of it; but it is not possible to determine the place of conflict at the present day. There are local traditions of battles in the vale of Aeron, and mounds also, with significant names; but Glyn Aeron has been so frequently the scene of contest, that we can scarcely be justified in referring the local remains to the battle here recorded.

⁷ ARDDUNION.—I cannot ascertain what place this is, unless it be the comot of EDEYRNION, in Merionethshire, and in the same cantrev as Gwallog's own residence, viz., Hendrev Wallog.

⁸ THE WOOD OF BEID may possibly have some reference to one of the tributaries of the river Ystwyth. The name, according to Mr. Lewis Morris, is Paith, but Dr. Meyrick called it Mayde, and the point of junction is called Aber-Mayde. The wood of Beid might

When thou thoughtest not of thy enemies;
 There was a war eternally against Mabon,
 And it is not related that any wanted rewounding;
 A battle in Gwensteri,⁹ in which Lloegria was subdued,
 And all who stood up were speared;
 A battle in the land of Rhos¹ at the break of day,
 The curved line was speedily broken,
 Soon as the word had gone forth;
 And the chiefs who returned from the war,
 Were warriors accustomed to lifting cattle.
 Haearnddur, and Hyfeidd, and Gwallawg,
 And Owen of Mon of Maelgynian attributes,
 Made the men of the plains cry out excessively.²

be near that river. There is a Coed y Bedo in the parish of Llanvor, Merioneth. It is the name of a farm which, in 1795, was estimated at the yearly value of £50; and in the parish of Llandervel, in the same county, there is a farm called Coed y Bedw, valued at £60. The proximity of Coed y Bedo to Gwallog's residence inclines me to believe that this must be the Coed Beid of the bard.

⁹ GWENSTERI.—This battle is taken out of the category of small feuds already noticed, and appears to have been an affair of some magnitude. The opponents in this case were the people of Lloegria, in alliance with the Angles and Saxons. It was probably one of the battles fought against the Angles in North Britain, and was "the battle of Gwenystrad," named by Taliesin in a poem addressed to Urien Rheged, which will come under consideration in some future paper. A writer in the *Cambrian Register*, vol. iii. p. 421, suggests with much probability that this battle took place on the river Winstler, in Westmoreland.

¹ RHOS.—This was probably Rhos in Pembrokeshire, and the event here narrated was, to the best of my belief, the cattle-lifting expedition recorded in my last paper, though as Cynan Garwyn is not here named, this may have been another expedition of the same kind. Pembroke, or Dyved, appears at this period to have been celebrated as a breeding district, and to have suffered much from the depredations of the mountaineers. We have already recorded one foray by Cynan Garwyn; it is possible that the event here described was a second; and, in the Mabinogi of Math ab Mathonwy, in the guise of romance, we have a pleasant account of the ingenious method by which Gwydion ab Don of Caer Dathal, in Caernarvonshire, managed to steal a drove of pigs from Pwyll prince of Dyved. There is also a Penrhos in Merionethshire.

² PEITHWYR.—It is not easy to fix the meaning of this term, and the translation here given is only conjectural. Mr. Owen, in an ingenious note to his *Llywarch Hen*, p. 79, states that the *ct* of the Romans was equivalent to the *th* of the Kymry, as Peithyw for

At Pencoed³ the sword was at work,
 And there were corpses pierced through,
 And ravens hovering about.
 In Britain and in Eiddin his renown was acknowledged,
 In Gavran⁴ and in the extremes of Brecknock.
 When impelling and elevating the spear,
 None weep, who saw not Gwallawg.

Such is the first of the two poems addressed to our hero; as a poetical composition it is rather inferior to the other poems of the same bard, and does not call for any special comment of a critical kind; but as the names mentioned herein are somewhat uncommon, and occur only in the obscure byeways of Kymric history, it will be well to supply the little information respecting them that is now known to the antiquarian; and as no dates will be given in the following notices, it will be well to

Poictou, or Pictavia. If this be sound, the *Peithwyr* of the text were Picts. But the term admits of another interpretation equally plausible; *paith* may also be rendered, flat, exposed, bare, naked, or in full view; *dyffryn paith* is a plain valley, without houses, enclosures, or anything to interrupt the sight; the *peithynen* of the bards had the same signification; and the *peithynen* of the weaver is the reed-work of a loom. Lhuyd, in his Supplement to the Dictionary of Dr. Davies, has the word *Crom-beithynen*, which, upon the authority of William Salesbury, is said to be a gutter tile, *i.e.*, a bent tile; hence, an unbent *peithynen* would be a flat tile; and, therefore, in this sense, *peithwyr* would mean the men of the plains. There is also a third signification: in the neighbourhood of Gwallawc there was a river named *Paith*; one of the tributaries of the river Rheidol is called *Peithnant*, (*Meyrick's Cardiganshire*, p. 30,) and the point of junction is called *Aber-peithyll* (*Owen's Map of Wales*); hence, *peithwyr* may mean the men of the *paith*, or *peith*. I adopt the second.

³ Pencoeds are very abundant in Wales: there is one in Glamorganshire, near Bridgend; but this should probably be sought for nearer the scene of the other events. There is a Penycoed in the south-west of Caermarthenshire; but the scene of this contest was probably the freehold, value £90, of the name of Pencoed, in the parish of Llanegryn, Merionethshire.

⁴ THE LAND OF GAVRAN was possibly the kingdom of the Dalraiad Scots, whose king, Gavran, is said by Buchanan to have been in close alliance with Maelgwn Gwynedd. But I believe the Gavran of the text to be the district about Nevern, Pembrokeshire. The two extremes of Bleaengafren and Brecknock would represent very nearly the limits of the Principality, west and east.

bear in mind that the time is in the middle or latter half of the sixth century.

Mabon, the perpetual opponent of Gwallawc, was probably the person better known as Mabon ab Modron. He is also called Madog ab Modron, (*Williams' Biog. Dict.*), and is probably the person named in an old poem (*Myv. Arch.* i. 78,) as "Mab a Mydron, the servant of Uthyr Pendragon."

It would seem that some singular accident befell him in his youth, and that he was taken prisoner by some Gwyddelian plunderers, but as the accounts are contradictory, it is not easy to discern the real nature of this event. His captivity is twice alluded to in the Triads, one of which describes Mabon to be one of "the three supreme prisoners of the isle of Britain," the other two being Gair ap Geiryoed and Llyr Llediaith.—(*Myv.* ii. 6.) The other gives further details, and is as follows:—

"The three royal families which were taken prisoners from great-grandfathers to great-grandsons, without leaving one to escape. First, the family of Llyr Llediaith, who were taken prisoners by the Caesarians as far as Rome. Second, the family of Madawg (Mabon in the *Llyfr Coch MSS.*) ab Medron, who were in prison with the Gwyddelian Picts in Alban (the Highlands of Scotland). Third, the family of Gair the son of Geirion, Lord of Geirionydd, by the verdict of the country and the nation, confined in the prison of Oeth and Anoeth, of these neither the one nor the other escaped, and the closest imprisonment that ever was known was the imprisonment of these families."—*Myv.* ii. p. 68.

This Triad, like many other traditional accounts, deals largely in fiction; that it has a nucleus of truth may be at once admitted, but beyond that admission we cannot go. It is probable that at some period of his life, Mabon may have been taken captive, and when we find him named in two poems as a known warrior in his maturer years, and have a record of his burial place, we may readily adopt the assertion of another authority that he was taken captive in his youth. His captors according to the Triad were the Picts of Scotland, but I should be inclined to believe that the captors were Gwyddelian

pirates from Ireland, who often infested the coast of Dyved at that period. Has Lochmaben in Annandale (Scotland) any connexion with this person?

In the Mabinogi of Kilhwch and Olwen, we have some additional particulars respecting him, and as they form an interesting episode in that thoroughly British tale, I shall give an outline of the story:—

“Kilhwch was in love with Olwen, the beautiful daughter of Ysnyddaden Pencawr, but he could not have her in marriage unless he could procure the comb, scissors and razor which were between the ears of the boar called Twrch Trwyth, and he could not hunt this boar without the assistance of Mabon the son of Modron, who was taken from between his mother and the wall when three nights old, and it was not known where he then was, nor whether he was living or dead. Before Mabon could be found it would be necessary to find his kinsman in blood Eidiol, the son of Aer; and before Mabon could hunt it would be necessary for him to have Gwynn Mygdwn, the horse of Gweddwn, which was as swift as the wave. Arthur and his knights undertook to find these things; Eidiol was found, and in conjunction with Kai and Bedwyr, and Gwrhir Gwalstawd Ieithoedd, who knew all languages, and was familiar with the speech of birds and beasts, he went in search of Mabon. This was a task of difficulty, and to obtain some clue as to his local habitation, they had recourse to ‘the ancients of the world.’ Having found the ousel of Cilgwri, Gwrhir adjured her in the name of Heaven to tell him if she knew aught of Mabon. The ousel answered,—‘When I first came here, there was a smith’s anvil in this place, and I was then a young bird, and from that time no work has been done upon it, save the pecking of my beak every evening, and now there is not so much as the size of a nut remaining thereof, yet the vengeance of Heaven be upon me if, during all that time, I have ever heard of the man for whom you inquire. Nevertheless I will do that which is right, and that which is fitting that I should do for an embassy from Arthur; there is a race of animals which were formed before me, and I will be your guide to them.’ So they proceeded to the place where was the stag of Rhedynvre, of which they asked the same question. The stag replied,—‘When first I came hither there was a plain all around me, without any trees save one oak sapling, which grew up to be an oak with an hundred branches, and that oak has since perished so that nothing remains of it but the withered stump; and from that day to this

I have been here, yet I have never heard of the man for whom you inquire. Nevertheless, being an embassy from Arthur, I will be your guide to the place where there is an animal which was formed before I was.' So they proceeded to the owl of Cwm Cawlwyd, and asked the usual question, to which the owl replied,—' If I knew, I would tell you ; when first I came hither, the wide valley you see was a wooded glen, and a race of men came and rooted it up ; and there grew there a second wood, and this wood is the third : my wings, are they not withered stumps ? Yet all this time, even until to-day, I have never heard of the man for whom you inquire. Nevertheless I will be the guide of Arthur's embassy until you come to the place where is the oldest animal in this world, and the one that has travelled most, the eagle of Gwernabwy,' which, to the usual query, replied thus,—' I have been here for a great space of time, and when I first came here there was a rock here, from the top of which every evening I pecked at the stars, and now it is not so much as a span high. From that day to this I have been here, and I have never heard of the man for whom you inquire, except once when I went in search of food as far as Llyn Llyw, and when I came there I struck my talons into a salmon, thinking he would serve me as food for a long time. But he drew me into the deep, and I was scarcely able to escape from him ; after that I went with my whole kindred to attack him and try to destroy him, but he sent messengers and made peace with me, and came and besought me to take fifty fish spears out of his back ; unless he know something of him whom you seek, I cannot tell who may.' The eagle then politely leads the embassy to this monarch of the Severn, who in reply says,—' As much as I know I will tell ; with every tide I go along the river upwards until I come near to the walls of Gloucester, and there have I found such wrong as I never found elsewhere, and to the end that ye may give credence thereto, let one of you go thither upon each of my two shoulders.' Kai and Gwrhir went upon the two shoulders of the salmon of Llyn Llyw until they came unto the wall of the prison, and they heard a great wailing and lamenting from the dungeon. Said Gwrhir, ' who is it that laments in this house of stone ? ' ' Alas there is reason enough for whoever is here to lament ; it is Mabon the son of Modron who is here imprisoned, and no imprisonment was ever so grievous as mine, neither that of Lludd Llaw Ereint, nor that of Graid the son of Eri.' ' Hast thou hope of being released for gold or for silver, or for any gifts of wealth, or through battle and fighting ? ' ' By fighting will whatever I gain be obtained.' Then they went thence and returned to Arthur, and told him where Mabon was imprisoned.

And Arthur summoned the warriors of the island, and they journeyed as far as Gloucester to the place where Mabon was in prison. Kai and Bedwyr went on the back of the fish whilst the warriors of Arthur attacked the castle, and Kai broke through the wall into the dungeon, and brought away the prisoner upon his back, whilst the fight was going on between the warriors, and Arthur returned home and Mabon with him at liberty. Mabon afterwards distinguished him in the chase of Twrch Trwyth, and while crossing the Sêvern, he took from the boar the razor which formed one of the curiosities required, while another knight obtained the scissors, and thus Kilhwch obtained the hand of Olwen."—*Guest's Mabinogion*, vol. ii. 287, *et seq.*

The next notice we have of Mabon is that in this poem, where he appears as the chief opponent of Gwallawc, between whom and him there was a perpetual war; and then we meet him again in a poem called Canu y Gwynt, in connexion with a person named Owen, who may be Owen ab Urien Rheged, though at one period I fell into the error of believing him to have been Owen Gwynedd.—(*Lit. of the Kymry*, p. 264.) Last scene of all, we are taken by the *Englynion Beddau* to the place where his mortal remains were buried :—

"Y Bed yngorthir Nanllau,
Ny uyr neb y gynneddfau,
Mabon val Madron glau."—*Myv.* i. 78.

The grave in the upland of Nanllau;
His story no one knows
Mabon the son of Modron the sincere.

Nanllau is to me familiar as a household word, but I cannot now recollect where it is. Is it Nantlay in the upper part of Cardiganshire? Not far from Caermarthen there is a place still called Mydrim; and the borders of Pembroke, Caermarthen and Cardigan were probably the scenes of his actions.

Mr. Williams supposes him to be a different person from the man named Mabon who appears among the British Saints; but my researches have led to a different conclusion. This person was named Mabon Wyn, or Mabon the Blessed, and Mabon Hen, or Mabon the Aged. He was descended from Bran ab Llyr, (*Iolo*

MSS. 514.) and was the brother of St. Teilo, bishop of Llandaff, who is well known to have been born in the neighbourhood of Tenby. He was the son of Enlleu ab Hydwn Dwn ab Ceredig ab Cunedda.—(*Rees' Saints*, 242.) He was ranked among the British Saints, and Llanvabon, a chapel subject to Eglwys Ilan, near Llandaff, is dedicated to him. This chapel is said to have been built, (not rebuilt as Williams says,) as well as the church of Gelligaer, by Maenarch, Earl of Hereford, in honourable memory of Saint Mabon.—(*Iolo MSS.* 553.) Rhiwvabon in Maelor is also dedicated to him,—(*Ibid.* 505); and Professor Rees adds: "It is worthy of remark that, in the parish of Llandeilo-fawr, there are two manors, the one called Maenor Deilo, and the other Maenor Vabon; affording an example of the mode in which names of places frequently bear reference to historical associations."—(p. 251.) Among the *Englynion y Clywed*, the following saying is attributed to him:—

"Hast thou heard the saying of Mabon
 Whilst giving instruction to his sons?
 Except God there is no searcher of the heart."

Iolo MSS. 657.

Is there any discordance between the two statements? None whatever, except that the one is said to be the son of Medron, and the other of Enlleu; but if we bear in mind that most men of women born have two parents, the difficulty will be seen to be an unfounded assumption on our own part.

In a recent careful examination of the *Gododin*, with a view to identify the persons there named, I was led to excogitate an historical canon, which is this,—that in *our old poetry*, when the name of a parent is mentioned, it is frequently that of the mother. There are exceptions of course, and particularly in more modern times, but in the older poems, when the bards name the parent of a contemporary, it is often found to be that of the mother. For instance, in the *Gododin* we have,—

Gwarthan vab Dwywe (daughter of Gwallog).

Gwenabwy vab Gwen (daughter of Cywryd, probably).
Wid vab Peithan (daughter of Caw).

With respect to Mabon ab Modron, the fair presumption, from the Mabinogi of Kilhwch is, that Modron was his mother, and we know that a woman of that name was married to Urien Rheged, whose wife was Modron the daughter of Avallach.—(*Owen's Llywarch Hen*, pedigree, p. vii.) It is probable that this practice of naming persons after the female parent arose from second marriages, to distinguish the children of one wife from those of the other; and I believe that some such practice still exists in Wales. Upon this supposition Enlleu must have died before Urien. In that case Teilo would be the son of Enlleu by the first wife, Tegfedd the daughter of Tegid Voel of Penllyn; and Mabon would be his son by Modron the daughter of Avallach. Assuming this to be correct, Mabon in the early part of his life may have been a warrior, and may have become a saint in his latter days; this was common enough at that time. A person named Mabon is named as a lay witness to a deed of gift to Dubricius, bishop of Llandaff, who died in 522.—(*Lib. Llandav.* 319.)

We have here said nothing of the singular supposition that Mabon the saint and Mabon the warrior should have lived at the same period and in the same locality; but a little reflection will show the improbability of that assumption, and lead to the conclusion that Mabon ab Modron and Mabon ab Enlleu were two names for the same person.

We also read of a person named Mabon ab Mellet; Mellet in this case is probably a mistake for Enlleu, or it may be one of the metaphorical personations so common in Welsh romance, meaning Mabon the son of lightning; but as the name only occurs twice and then in two romances, one of which seems copied from the other, I agree with Williams in deeming this to be another name for our hero.

HAEARNDDUR.—The next person on our list of illustrious obscures is the warrior named Haearnddur. We

have no account of any such person in the sixth century, but it is probable that we meet him under two modifications of this name; first, in the *Englynion y Clywed*, we read thus:—

“Hast thou heard the saying of Hu Arddar,
Whilst conversing with his friend;
Happy is he who sees those who love him.”

Iolo MSS. p. 654.

This may be the person in other places named Huarwar, but in the following verse, I believe the subject to be the same person as Hæarnddur:—

“Hast thou heard the saying of Hæarnwedd
Vradawg, the warrior of kings?
Where there is hatred, force is stronger than justice.”

Iolo MSS. p. 656.

A person named Hæarnddur ab Mervyn was drowned in 953.—(*Brut y Tywysogion Myv.* ii. 489.)

HYVAIDD.—In our early annals we have three distinct and well defined personalities under this designation, viz.,—

1. Hyvaidd, the son of St. Bleiddian,
2. Hyvaidd Unllen, also named Hyvaidd Henllyn, and Hyvaidd Hen.
3. Hyvaidd Hir, the son of Caradoc Vreichvras.

Hyvaidd, the son of Bleiddian Sant, must have lived about the middle of the fifth century, as his father came here about A.D. 420. He is named in the Triads as one of the three princes of alien origin, who were raised to sovereignty for their bravery and liberality, viz. —Hyvaidd in Glamorgan, Cadavael in Gwynedd, and Gwrgai or Gwriad in the north.—(*Williams' Biog. Dict.*) By late writers he is usually called Hyvaidd Hir, but as that epithet occurs only in one copy of the Triads, and that a late one, (*Myv.* ii. 62,) while it is absent from the other two, (*Myv.* ii. 17, 22,) I think it has arisen from confounding No. 1 with No. 3, and that the epithet Hir ought to be omitted. This cannot be the person named in the Gododin, as he lived 150 years too soon.

Hyvaidd Unllen is, I believe, the person named by Taliesin in this poem, and also in another which we shall have to notice hereafter. This person was the contemporary of Arthur, and is frequently named in the *Mabinogion*. Indeed he seems to have been somewhat of a favourite, as he figures in the *Mabinogi* of Branwen verch Llyr; in that of Pwyll prince of Dyfed, as Hyvaidd Hen; in that of Kilhwch and Olwen; and in the dream of Rhonabwy, who, under magical influence, saw Hyvaidd Unllen in his dream, and has described him in the following terms:—

“Then they saw coming a knight on a lofty headed piebald horse. And the left shoulder of the horse was of bright red, and its right leg from the chest to the hollow of the hoof was pure white. And the knight and horse were equipped with arms of speckled yellow, variegated with Spanish laton. And there was a robe of honour upon him, and upon his horse, divided in two parts, white and black, and the borders of the robe of honour were of golden purple. And above the robe he wore a sword three-edged and bright with a golden hilt. And the belt of the sword was of yellow gold work, having a clasp upon it of the eyelid of a black seahorse, and a tongue of yellow gold to the clasp. Upon the head of the knight was a bright helmet of yellow laton, with sparkling stones of crystal in it, and at the crest of the helmet was the figure of a griffin, with a stone of many virtues in its head. And he had an ashen spear in his hand, with a round shaft, coloured with azure blue. And the head of the spear was newly stained with blood, and was overlaid with fine silver.”—*Guest's Mabinogion*, vol. ii. p. 414.

Such was Hyvaidd Unllen, as he appeared to Rhonabwy in his dreams, and if we cannot credit this as history, we are yet free to confess that it is a very fine piece of description. Hyvaidd was a distinguished warrior in his day, and the Dinevor pedigree (see below) represents him to have been the grandson of Caradoc Vreichvras; but I do not see my way clearly to adopt that assertion.

Hyvaidd Hir, the person named in the *Gododin*, and who fell in the battle of Catteraeth, while yet a young man and unmarried, was probably one of the sons of Caradoc Vreichvras, by Tegau Eurvron; and it is probable that Radnorshire derived its old name of Maes-

hyfaidd from one of those two gallant warriors. Hyvaidd is a name that occurs twice among the descendants of Caradoc Vreichvras. Professor Rees, (*Saints*, p. 102,) places our hero among the sons of Caradoc; but the Dinevor pedigree makes him to be the great-grandson of Caradoc, and the son of Hyvaidd Unllen or Henllyn. It runs thus,—“Kynfarch ap Gloyw ap Hoyw ap Hoyw ap Hyvaidd ap Hyvaidd Henllyn ap Heilyn ap Caradoc Vreichfras;” but Professor Rees seems the better authority of the two.

Of OWAIN MON I have no trustworthy information, and of Gwallawc I shall say nothing until we come to speak of the next poem. For the present I rest here.

T. STEPHENS.

Merthyr, June 1, 1852.

COPIES OF ORIGINAL CHARTERS OF THE FAMILY OF DE LA ROCHE, OF PEMBROKESHIRE.

(Communicated by the Rev. Joseph Hunter, and the Rev. J. M. Traherne.)

THE following charters are all transcribed from originals which formed part of the curious collection of ancient evidences made by the Rev. Dr. Macro, of Little-Haugh, in Norton, near Bury St. Edmunds, in Suffolk. Some account of his collections may be found in an early publication of the Camden Society, entitled *Ecclesiastical Documents*, p. 45-48.

For what is known of Roche Castle, the walls of which still remain, and of the priory of Pill, of the foundation of the Roches, I must refer to Mr. Fenton's *Historical Tour in Pembrokeshire*.

The heiresses of the family married Edmund Lord Ferrers, and Sir George Longueville, towards the close of the fourteenth century. A descent from this family is

claimed for the Lords Roche of Fermoy, in Ireland, and probably justly claimed, as may be inferred from No. XII.

JOSEPH HUNTER,

Sub-Commissioner of Records.

I.

Sciant presentes et futuri quod Ego Thomas Dei gratia Menevensis Episcopus Dominus de Egluscumin dedi et hac presenti carta mea confirmavi Johanni de Rupe totum manerium meum de Egluscumin cum omnibus pertinenciis suis in liberum maritadium cum Matilda nepte mea. Habendum et tenendum de me et heredibus meis sibi et heredibus suis de dicta Matilda procreandis in perpetuum adeo libere sicuti ego dictum manerium de Domino Gwidone de Briona teneri cum omnibus pertinenciis et libertatibus ad dictum manerium pertinentibus, salvo forinseco servitio. excepta terra versus Passum Cradoci quam ego recepi a Domino Gwidone de Briona nomine pacis tempore litis motæ inter nos. Ego vero dictus Thomas Dei gratia Menevensis Episcopus Dominus de Egluscumin et hæredes mei predictum Manerium cum pertinenciis ut predictum est contra omnes homines et feminas warentizabimus. Et ut hæc mea donatio et concessio rata et stabilis et in perpetuum perseveret tam sigilli mei munimine quam multorum testimonis presens scriptum confirmavi. Hiis testibus, Domino Ricardo de Gough archidiacono Meneven. Magistro T. Archidiacono de Kermerden: Magistro David Cornubio canonico Meneven. Domino G. de Valle: Domino Johanne filio Philippi: Domino Waltero Malafant: Domino G. de Rupe: Domino R. de Valle: Domino Willielmo Land: Domino Roberto priore de la Pulle: Willielmo filio Philippi: Roberto filio Walteri: et multis aliis.

This charter, by which Thomas, Bishop of St. David's, grants to John de la Roche the manor of Egluscumin, with his niece Maud in marriage, has been very carefully written, and is in perfect preservation except that it has lost its seal.

It belongs to the reign of Henry the Third, or the early years of Edward the First. According to Godwin there were three bishops of St. David's of the name of Thomas, successors to each other, about that time. Thomas Carrew seems to have the best claim to it; but

if the early Fasti of the church of St. David's are in a tolerable state, there could be no difficulty in referring it. In reference to the genealogy of the Roches the point is of importance.¹

II.

Sciant presentes et futuri quod Ego Rogerus de Mortuo Mari filius Domini Henrici de Mortuo Mari dedi et concessi et relaxavi et quietum clamavi Domino Thomæ de Rupe et heredibus suis assignatis unam carucatam terræ apud Pullam Rodisal quæ quidem carucata terræ erat quondam terra Roberti Molendinarii. Habendam et tenendam predictam carucatam terræ predicto Domino Thomæ de Rupe et heredibus suis vel assignatis libere et quiete bene et in pace jure hereditario cum omnibus libertatibus et liberis consuetudinibus et aysiamendis dictæ terræ pertinentibus. Et ego predictus Rogerus de Mortuo mari et heredes mei vel mei assignati predictam carucatam terræ cum omnibus pertinentiis suis predicto Domino Thomæ de Rupe et heredibus suis vel suis assignatis contra omnes homines et feminas warentizare defendere et acquietare tenemur. Et ut hæc mea donatio et concessio et cartæ meæ confirmatio rata et stabilis et inconcussa in posterum permaneat, præsentem cartam sigilli mei impressione corroboravi. Hiis testibus: Domine Johanne de Castro Martini tunc Senescallo Pembrochiæ: Domino Willielmo de Caumvil: Domino Gilberto de Rupe: Domino Edmundo Goscelin militibus: Waltero Malefaunt: Willielmo Le Grace: Johanne de Castro et aliis.

In this deed there is nothing remarkable; but the performance of the covenant by Mortimer is guaranteed by the following curious instrument:—

III.

Omnibus Christi fidelibus has literas visuris vel auditoris Rogerus de Mortuo mari filius Domini Henrici de Mortuo mari

¹ The date of these earlier deeds may be very nearly ascertained. Sir Guy de Brian, mentioned in the first deed, died in the 35th year of King Edward I. (1306-7.) Geoffrey de Camville, afterwards Baron Camville, son of Sir William de Camville, who is a witness to the deeds numbered II. and IV., married Matilda, daughter of the said Sir Guy de Brian, and heiress of her mother, Eva, daughter and heiress of Henry de Traci. The said Geoffrey de Camville died in 1308.—J. M.

salutem in domino sempiternam. Noveritis me et heredes meos teneri et obligatos esse ad warentizandum Domino Thomæ de Rupe et heredibus suis vel suis assignatis unam carucatam terræ apud Pullam quam sibi dedi per cartam meam contra omnes mortales. Et si contingat quod ego vel heredes mei contra hanc warentizationem aliquo modo venire presumpserimus, quod absit, volo et concedo pro me et heredibus meis quod Dominus Thomas de Rupe et heredes sui vel assignati habeant de bonis nostris vinginti VII marcas sterlingorum nomine puri debiti rato remanente principali pacto. Item obligo me et heredes meos distractioni Domino sub cujus dominio per omnia bona nostra mobilia et immobilia ad dictam warentizationem firmiter tenendam. Et qui nos distringat, habeat de bonis nostris unam pipam vini pro distractione facienda. Renunciantes in hac parte omnibus exceptionibus cavillationibus dilationibus regiis prohibitionibus et omnis juris remedio tam canonice quam civile quæ nobis prodesse potuerint et dicto Domino de Rupe et heredibus suis nocere. In cujus rei testimonium presentibus literis sigillum meum apposui.

IV.

Sciant presentes et futuri quod ego Adam Baret dedi concessi et hac presenti carta mea confirmavi Domino Thomæ de Rupe et heredibus suis vel assignatis totam terram meam cum pertinentiis suis in tenemento de Giberichisforde pro homagio et servicio suo cum molendinis aquaticis et fullonibus et omnibus redditibus et multuris dictis molendinis pertinentibus cum homagio Thomæ Fullonis et heredum suorum una cum tota parte mea molendini de villa Reyneri, et etiam cum homagio Ricardi de Malros et heredum suorum de tenemento de Preskylwyn-an cum una marca redditus assisi de predicta terra anuaatim videlicet medietatem ad festum Beati Johannis Baptistæ et aliam medietatem ad Natale Domini et etiam totum dotem Nest relictæ Thomæ de Rupe in Gyberichisforde cum acciderit. Habendam et tenendam totam predictam terram cum pertinentiis prenomi-
natis predicto Thomæ et heredibus suis vel assignatis de me et heredibus meis vel assignatis libere quiete bene et in pace hereditarie in pratis in moris in viis in aquis in semitis in pasturis in turbariis in baticis in stagnis in piscariis et omnibus aliis aysia-
mentis libertatibus et liberis consuetudinibus dictæ terra pertinentibus. Reddendo inde annuatim mihi et heredibus meis vel assignatis de se et heredibus suis vel assignatis unum par calcarium et Philippo Russel juniore quinque marcas sterlingorum in festo Beati Johannis Baptistæ pro omni servitio seculari exacti-

one et demanda salvo servitio forinseco et secta curiæ de Sancto Davide et non alibi. Ego vero dictus Adam et heredes mei totam terram prenominatam cum omnibus pertinentiis suis prenominatim predicto Thomæ et heredibus suis vel assignatis contra omnes mortales in perpetuum warentizare defendere et acquitare tenemur. Et ut hæc mea donatio concessio et presentis cartæ meæ confirmatio rata stabilis et inconcussa permaneat in perpetuam, presentem cartam sigilli mei impressione roboravi. Hiis testibus Domino Willielmo de Camvill tunc Justiciario Domini Regis apud Kermerdin: Petri Lot senescallo Menevensis: Domino Roberto de Valle: Roberto Martin: Philippo ap Cadugan: Waltero Russel: Johanne Cole et multis aliis.

The persons named in these early charters appear by their surnames to be of the English settlers in Pembroke-shire for the most part; but here we have Nesta the wife of Thomas de la Roche, and Philip ab Cadugan, both of whom appear to be of the race of the old Welsh inhabitants.

V.

Sciant presentes et futuri quod ego Philippus filius Thomæ Martin fullonis de Vado Gilberti dedi concessi relaxavi et omnino quietum clamavi Thomæ de Rupe et heredibus suis vel suis assignatis molendinum fullonicum et unam acram et dimidiam terræ cum quinque domibus et una placea domus cum quinque ortis et cum omnibus aliis suis pertinentiis in tenemento de Vado Gilberti sicut mensurantur perambulantur et per metas et bundas eidem assignantur cum omnibus libertatibus liberisque consuetudinibus et aysiamendis dictis molendino et terræ et domibus et ortis adjacentibus. Ego insuper dictus Philippus volo et concedo pro me et heredibus meis vel meis assignatis quod predictus Thomas de Rupe et heredes sui vel sui assignati tenseant et includant et lapides fodeant et aquas ducant et molendina erigant et comoda sua faciant in toto tenemento de Vado Gilberti extra quinque acras terræ meæ pro ut melius et liberius sibi viderint expedire. Ita quod nec ego dictus Philippus nec heredes mei nec mei assignati in dictis tensariis et terræ inclusionibus et in fodiendis quararium et aquarum ductione et molendinis erigendis et aliis comodis faciendis in comuna et in terra nullum jus vel clamium decetero exigere vel vendicare poterimus; ubi predicta preparantur nec alibi. Habenda et tenenda predictum molendinum et terram predictam cum domibus et ortis et placeis predictis cum omnibus aliis suis pertinentiis

predicto Thomæ et heredibus suis vel assignatis de dominis de quibus prius tenebantur. Ego vero predictus Philippus et heredes mei vel mei assignati predictum molendinum fullonicum et predictam acram et dimidiam terræ cum domibus et ortis predictis et cum omnibus aliis suis pertinenciis et aysiamentis predictis predicto Thomæ et heredibus suis vel suis assignatis contrā omnes mortales warentizabimus acquietabimus et defendamus in perpetuum. Et ut hæc mea donatio concessio relaxatio quieta clamatio et presentis cartæ meæ confirmatio rata stabilis et inconcussa permaneat presentem cartam sigilli mei impressione roboravi. Hiis testibus, Domino Willielmo Martin: Domino Gilberto de Rupe militibus: Willielmo de Bruera tunc senescallo de Penbidiant: Johanne Benegre tunc senescallo Penbroch: Henrico filio Henrici: Ada de Waleshoke: Philippo Russel juniore et aliis.

It appears from this deed that Gibbrick-Ford, still a frequented passage over the Cleddau, was originally Gilbert's Ford. We shall see more of it in a following document.

We come now to instruments having dates.

VI.

Hæc est conventio facta die Sabati proxima post fastum Sancti Hillarii anno Domini M°.CC° octogesimo septimo apud Landigan inter Dominum Gilbertum de Rupe ex una parte et Philippum filium Rogeri et Aliciam uxorem ejus ex altera, videlicet quod dictus Dominus Gilbertus pro se et heredibus suis tradidit et concessit predictis Philippo et Aliciæ ad liberam firmam terram quæ dicitur Russelleslonde videlicet totam terram quam dicti Philippus et Alicia prius tenuerunt ad firmam de ipso Domino Gilberto prout eisdem per certas metas et bundas assignatur. Tenendam et habendam totam dictam terram prædictis Philippo et Aliciæ quam diu vixerint de dicto Domino Gilberto et heredibus suis vel assignatis libere quite bene pacifice. Reddendo inde annuatim dicti Philippus et Alicia durante vita ipsorum dicto Domino Gilberto et heredibus suis vel assignatis dimidiam marcam argenti ad duos anni terminos videlicet medietatem ad pascham et aliam medietatem ad festum Sancti Michaelis pro omni servitio seculari exactione et demanda. Salvo quod predicti Philippus et Alicia venient ad curiam dicti Domini Gilberti per certam premunionem responsuri de transgressione super tenementum de Landigan quandocunque inde fuerint allocuti. Preterea concedit idem Dominus Gilbertus pro se et heredibus

suis quod predicti Philippus et Alicia fodere possint marliam in marleriis suis apud Landigan per visum ejusdem Domini Gilberti et inde cariare ad terram eorundem Philippi et Aliciæ emendendam. Et quod dicti Philippus et Alicia durante vita eorum possint facere et attrahere de predicta terra sua omnimodum comodum quod sciverint et quibuscunque modis sibi viderint melius expedire. Et si dicti Philippus et Alicia infra viginti annos proximos post confectionem præsentium moriantur concedit dictus Dominus Gilbertus pro se et heredibus suis quod dictus Philippus vel Alicia dictam terram cuicunque voluerit possit legare vel assignare ad terminum quatuor annorum. Salvo dicto Domino Gilberto et heredibus suis vel assignatis redditu annuali terminis constitutis. Et dictus Dominus Gilbertus et heredes sui vel assignati dictam terram cum marlia ut predictum est dictis Philippo et Aliciæ et eorum assignatis durante termino supradicto pro dicto redditu contra omnes mortales warentizabunt et defendunt pro hac autem traditione concessione et warentizatione dederunt dicti Philippus et Alicia dicto Domino Gilberto quatuor marcas ad ingressum. In cujus rei testimonium huic scripto cirograffato sigilla partium mutuo sunt appensa. Hiis testibus David de Rupe: Stephano de villa David: Randulpho Tiliman: David de Sancto Patricio: et Waltero de Landigan et aliis.

VII.

Universis Christi fidelibus has literas visuris vel audituris David de Rupe Dominus de Landegame et Maynclochant salutem in domino. Noveritis me concessisse pro me et heredibus vel assignatis meis Domino Abbati et Conventui Albæ Domus pro parte precii cujusdam equi ab eisdem empti communitatem pasturæ pro eorum equicio averiis et aliis quibuscunque animalibus per totam terram meam de Pressely et aliis montanis et desertis except. blad. et pratis usque ad terminum septem annorum termino incipiente ad festum Sancti Michaelis anno domini M^o.CCC^o. tertio. Remisi etiam eisdem Abbati et Conventui duos solidos annui redditus in quibus mihi tenebantur per terminum dictorum septem annorum excepto uno denario quem mihi solvere debent durante termino predicto annuatim in recognitione redditus supradicti, post quem terminum plenarie completum dictos duos solidos at prius solvere tenebantur, et pro pastura ex tunc meum conveniant si voluerint. In cujus rei testimonium presenti in testimonio veritatis sigillum dicti Domini Abbatis est appensum. Datum apud Albam Domum die precedente vigiliæ Omnium Sanctorum anno supradicto.

David de la Roche for a horse given him by the religious of Whitchurch, grants them the privilege of grazing all their horses and other cattle on his land of Pressely and the other mountainous and desert places thereabout, which Mr. Fenton calls the Andes of Pembroke-shire.

VIII.

Hæc est Conventio facta inter David de Rupe ex parte una et Alanum Daissildale Rectorem ecclesiæ de Talebenny² ex altera in crastino Purificationis Beatæ Mariæ apud Talebenny anno Domini M^o trecentesimo sexto videlicet quod predictus David concessit et tradidit pro se et heredibus predicto Alano aulam suam de Talebenny cum duobus ortis et placea adjacentibus sicut per metas et bundas assinguntur eidem Alano per totam vitam ipsius Alani cum communi pastura in parco [*or* prato] de Talebenny. Concessit et predictus David quod predictus Alanus possit facere et claudere unum ortum in comuna predicti David licet sit in scûario dicti Alani in villa de Brodmore. Concessit et predictus David et tradidit predicto Alano unam peciam de terra sua in le Brodmore ad jungendum orto suo predicto quæ jacet ex parte australi predicti orti in le Brodmore per metas et bundas assignata per totam vitam dicti Alani. Habendam et tenendam prædictam aulam cum predictis duobus ortis placea pastura et cum orto in le Brodmore cum predicta pecia terræ libere quiete bene et in pace in feoditate et in tendencia vel aliqua alia exactione per totam vitam dicti Alani. Et dictus Alanus tenetur cooperire dictam aulam et servare eam in adeo bono statu sicut nunc est pro pluvia et pro ullo alio periculo tenebitur de dicta aula. Et statim prius vitam dicti Alani predicta aula adeo bene cooperta vel pecunia de bonis dicti Alani ad eam adeo bene cooperienda sicut fuit tempore traditionis revertetur ad predictum David et heredes suos cum predictis duobus ortis placea et pastum et ortus apud le Brodmore predictis redibit in pristinum statum in conditione vel impedimto aliqujus personæ. Et pro predicta concessione et traditione predictus Alanus dedit predicto David decem marcas argenti pro manibus. In cujus rei testimonium huic scripto ad modum cirograffi confecto uterque pars sigillum suum apposuit. Datum anno loco et die supradictis.

² Talbenny, six miles W.S.W. from Haverfordwest.

The next document is a will, the kind of instrument most instructive in literary purposes.

IX.

In nomine patris et filii et spiritus sancti. Amen. Die Sab-
bati in vigilio Sanctæ Trinitatis anno Domini M^o.CCC^{mo}.XIII^{mo}.
Ego Johannes de la Roche compos mentis et cogitans de supre-
mis, in hunc modum meum condo testamentum. Imprimis lego
animam meam Deo et Beatæ Mariæ et omnibus sanctis : corpus-
que meum sepeliendum in Prioratu de la Pull. Item lego die
sepulturæ meæ circa exequias meas faciendas in omnibus expensis
necessariis sine vasto secundum dispositionem executorum
meorum. Item lego ad sustentationem trium capellanorum
divina celebrantium in Prioratu predicto per unum annum decem
marcas argenti pro anima patris mei et matris meæ et anima
mea et animabus omnium fidelium defunctorum. Item lego
Priori domus predictæ pro pitanciam totius conventus XLs.
Item lego Dominæ Margaretæ matri meæ totam medietatem
instauri de omnibus animalibus de manerio meo de la Pull : et
aliam medietatem volo et lego quod habeat pro pretio veri
valoris si voluerit. Item lego Elizabeth Johannæ et Lucie
sororibus meis maritanda cuilibet earum XX marcas. Item
lego Thomæ fratri meo omnia armura mea ferrea quæ dimisi a la
Pull. Item lego et do pro anima patris mei et anima mea
Philippo Laundey L marcas argenti de illis centum marcis in
quibus mihi tenetur, et quod percipiat illas L marcas de ultimis
pacamentis pacandis de debito predicto. Item lego fratribus
prædicatoribus de Haverford XLs. et minoribus de Karmardyn
XLs. pro anima patris mei et mea. Item lego Dominæ meæ
matri meæ predictæ totum vos argenti et eneam quod habet de
me in custodia sua. Item volo quod ille liber ripm³ qui
vocatur Sirculus liberetur Dominæ de Curteney. Item lego
Johanni de la Porte pro servitio suo patri meo et mihi impenso
£X. Et quod non vacat tempus nec spatium ulterius cogitandi
testandi nec ordinandi ad presens volo et lego quod ea superius
legata et leganda et residua eorundem ordinantur et disponantur
per dispositionem executorum meorum subscriptorum. Hujus
vero testamenti mei meos facio executores Dominam Margaretam
matrem meam et Dominum Ricardum Simon Magistrum Gil-
bertum de Musselwyk et Johannem de Galmeton, quibus do et
lego plenam administrationem omnium bonorum meorum dum

³ Query, Manuscriptum ?

præ ceteris hortans secundum quod melius videant facienda pro anima patris mei et anima mea.

Memorand. quod quia hoc testamentum insinuatum est coram Offic. nostris: Nos David, permissione divina Menevensis Episcopus apud Lantesey⁴ existentes die Mercurii proxima post festum Exaltationis Sanctæ Crucis, anno Domini M^o.CCC^{mo}.XIIII^{mo}. administrationem bonorum in nostra diocesi existentium Domine Margaretæ de Rupe et Domino Ricardo Simonis executoribus Domini Johannis de Rupe nuper defuncti ut asseritur commisimus recepto prius ab eisdem in forma juris juramento, ut est moris. In cujus rei testimonium sigillum nostrum presentibus est appensum.

The next instrument is the foundation deed of a chantry in the chapel of St. Thomas the Martyr, in Pull Oliver, but to endure only during the life of the first incumbent, on whom are settled a house, an acre of land and four marks annual rent.

X.

Omnibus Christi fidelibus ad quos presens scriptum pervenerit Willielmus de Rupe Dominus de Rupe salutem in domino. Noveritis me divinæ pietatis et caritatis intuitu tradidisse concessisse Ricardo de Steyntun capellano unum messuagium et unam acram terræ arabilem cum omnibus eorum pertinenciis in Pulla Oliverii situatam juxta capellam Beati Thomæ Martyris in predicta villa et quatuor marcas annui redditus annuatim percipiendis de una carucata terræ cum pertinentiis quam Philippus de Stodhaze et Philippus Reyt tenent ad gabulam de me in Magna Pulla, videlicet duas marcas ad festum Sancti Michaelis et duas marcas ad festum Paschæ pro divina celebraturis, videlicet matutinas et missas vigiliis mortuorum qualibet die in septima in predicta capella Beati Thomæ Martyris tota vita ipsius Ricardi pro animabus patris mei et matris meæ et animabus antecessorum et successorum meorum et animabus omnium fidelium defunctorum. Habendum et tenendum totum predictum messuagium acram et redditum cum omnibus eorum pertinenciis ut predictum est predicto Ricardo ad terminum vitæ suæ de me et heredibus meis et assignatis meis libere quiete bene et in pace pro dicto servitio absque alio servitio inde faciendo. Concedo etiam predicto Ricardo quod quodocunque predictus redditus

⁴ Query, Is this Lamphey?

quatuor marcarum terminis subscriptis in parte vel in toto a retro fuerit quod liceat ipsum distringere in predicta carucata terræ et in qualibet parte ad quorumcunque manus devenerit et distractionem retinere quousque de predicto redditu plenarie fuerit satisfactum. Ut ego dictus Willielmus et heredes mei totum predictum messuagium terram et redditum cum omnibus eorum pertinenciis ut predictum est predicto Ricardo termino vitæ suæ contra omnes mortales warentizabimus acquietabimus et defendemus. In cuius rei testimonium huic presenti scripto indentato partes alternatim sigilla sua apposuerunt. Hiis testibus Johanne de Porta, Johanne Caperiche, Ricardo Crabhole, David Crispyn, Roberto de Monte, et aliis. Datum apud Pullam quarto die Augusti anno regni regis Edwardi tertii a conquestu quarto.

XI.

Hæc est conventio facta inter Willielmum de Rupe Dominum de Rupe ex parte una, et Johannem Baret filium Johannis Baret de Benceberg et Johannam uxorem ejus ex parte altera, videlicet quod predictus Willielmus tradidit et dimisit predicto Johanni et Johannæ uxori ejus unum messuagium et tres bovatas terræ in villa de Rupe, quæ Adam Kerdif quondam tenuit in gabulam ad terminum vitæ eorum. Habenda et Tenenda predictum messuagium et terram predictam predicto Johanni et Johannæ uxori suæ ad terminum vitæ eorundem de predicto Willielmo et heredibus suis. Reddendo inde annuatim prædictis Johanne et Johanna predicto Willielmo et heredibus suis decem solidos ad duos anni terminos viz. ad Pascham et ad Festum Sancti Michaelis equis porcionibus, faciendo omnia servitia quæ gabularii de Rupe antiquis temporibus facere solebant, excepto quod non erit prepositus messor neque grangiator nec faciet nⁱ medietatem kariagii nⁱ in autumpno et ad molendinum de Rupe. Et predictus Johannes et Johanna erunt responsuri in curia gabulariorum de Rupe et secundum legem et consuetudinem gabulariorum debent adjudicari et in omnibus. Et solvent tolnetum et heriotum. Et ego vero predictus Willielmus et heredes mei predicto Johanni et predictæ Johannæ ad terminum vitæ eorum contra omnes mortales warentizabimus et defendemus termino durante. In cuius rei testimonium partes predictæ presentibus sigilla sua alternatim apposuerunt. Datum apud Pull die Jovis proximâ post festum Sanctorum Martyrum Tyburtii et Valeriani anno regni regis Edwardi tertii post conquestum XXVII.

XII.

Universis ad quos presentes literæ pervenerint David de Rupe Dominus de Fermoi salutem. Sciatis quod fecimus et constituimus dilectos nobis Willielmum de Rupe de Wallia, David de Rupe mercatorem de Weysenore, et Ricardum de Rupe conjunctim et divisim ballivos nostros ad capienda seisinâ nostro in manerio de Maynerbir et Pennaly cum pertinentiis et curias nostras ibidem tenendas redditus nostros levandos et omnia alia et singula facienda quæ ad officium spectant supradictum. Igitur et singulis quorum interest ibidem mandamus quod eisdem Willielmo David et Ricardo et eorum cuilibet in hac parte pareant et intendant ratum et gratum habituri quicquid idem Willielmus David et Ricardus nomine nostro in premissis duxerint faciendum. In cujus rei testimonium has literas nostras eis fieri fecimus patentes quam diu nostræ placuerit voluntati duratus. Datum in festo Sancti Lucæ Evangelistæ anno regis Edwardi tercii post conquestum regni sui Angliæ tricesimo secundo regni vero sui Franciæ decimo nono.

XIII.

Hæc est conventio facta inter Willielmum de Rupe Dominum de Rupe ex parte una et Henricum filium Thomæ Baret ex parte altera videlicet, quod predictus Willielmus tradidit concessit ac dimisit dicto Henrico ad terminum vitæ suæ unum messuagium et tres bovatas terræ arabilis in villa et in campis de Rupe sicut dicto Henrico per cartas metas et bundas limitantur et assignantur. Quod quidem messuagium et terram Johannes Jacob quondam tenuit. Habend. et Tenend. dictum messuagium et tres bovatas terræ predictas cum pertinentiis dicto Henrico ad totum terminum vitæ suæ de dicto Willielmo et heredibus suis libere quiete bene et in pacē percipiendo, insuper singulis annis ex liberatione dicti Willielmi et heredum suorum unam robam ad festum Nativitatis Domini sicut ceteri ministri hospitii eorum percipiunt pro subscriptis obsequiis dicto Willielmo et heredibus suis fideliter præstandis: videlicet quod dictus Henricus castrum ibidem constructum in omnibus et singulis necessariis reparationibus quæ ad artificium latonicæ seu carpentriæ requirantur. Ita vero quod gabularii ejusdem villæ seu quicumque alii ad cariagium deputandi cuncta necessaria ad dictum castrum reparandum et emendandum plenarie cariabunt. Item dictus Henricus fodiet lapides ad littus maris seu alibi in dicto dominio de Rupe ad tabulatum hostia seu fenestras ibidem facienda. Item custodiet castrum predictum et in eodem incarcerandos. Item deserviret

dicto Willielmo seu heredibus suis præ cunctis mortalibus in singulis maneriis suis in operibus saltem artificium suum contraventibus mercedem rationabilem percipiendo. Molet etiam dictus Henricus blada sua cujuscunque generis ad molendinum de Rupe pro tolveto et farina inde dand. Veniet insuper et respondebit in libera curia Domini de Rupe. Dictus vero Willielmus et hæredes qui dictum messuagium et dictas tres bovatas terræ cum pertinentiis dicto Henrico durante vita sua contra omnes mortales warentizabunt acquietabunt et defendent. In quorum testimonium hiis literis indentatis partes prædictæ sigilla sua alternatim apposuerunt. Datum apud Pull die Lunæ proxima post festum Sancti Hillarii Episcopi anno regni regis Edwardi tertii post conquestum quadragesimo primo.

XIV.

Universis has literas visuris vel auditoris Gilbertus Walensis miles salutem in Domino. Noveritis universitas vestra, nos concessisse vendidisse et ad firmam tradidisse Domino Thomæ de Rupe de Wava et heredibus vel assignatis suis dominium de Dromarlyn et Deñnior una cum wardis releviis maritagii et eschaetis et sex marcarum redditus ex predictis tenementis de Dromarlyn et Denñnior annuatim percipiendos quæ de Abbate et Conventu de Castel Borrylh ad terminum annorum cessimus ad terminum viginti annorum plenarie completorum incipientium ad festum Sancti Michaelis anno regni regis Edwardi XVIII, pro quatuorviginti marcis sterlingorum nobis ad terminos subscriptos solvendis; videlicet quinque marcæ ad festum Sancti Michaelis anno regni regis Edwardi XVIII, centum solidos ad Pascham proximam sequentem XIX, et centum solidos ad festum Sancti Michaelis proximum sequentem, anno eodem et sic de termino in terminum ad eosdem terminos prædictam pecuniam nobis solvendos quousque sexaginta et decem marcæ fuerint nobis plenarie solutæ. Et ceteræ decem marcæ in respectu quousque viderimus qualiter prædictus Thomas versus nos se Et ita est quod prædictum dominium et redditum penes nos ulterius durat ad terminum qualiter ad terminum prædictorum viginti annorum de prædictis Abbate et Conventu, volumus quod prædictus Dominus Thomas eundem terminum teneat respondendo nobis de prædictis sex marcis annui redditus ad ceteros terminos annuatim solvendis. Et si terminus prædictorum domini et redditus nobis tam diu non durat quod summa redditus ad quantitatem annorum deficientium de solutione dictæ pecuniæ deficiatur. Tenend. et Habend. de nobis et heredibus nostris vel assignatis sibi et heredibus suis vel assignatis libere quiete bene et in pace cum

omnibus libertatibus et liberis consuetudinibus ad predictum dominium et redditum cum pertinenciis termino durante spectantibus. Et adeo libere sicut nos prædictum dominium et redditum cum predictis pertinentiis de predicto Abbate et Conventu tenemus durante predicto termino. Reddendo inde annuatim ipse et heredes sui vel assignati nobis vel heredibus nostris vel assignatis unum florem rosarum ad quemlibet festum Sancti Johannis Baptistæ pro omni servitio seculari exactione et demanda. Ego vero dictus Gilbertus miles et heredes mei vel assignati dictum dominium et redditum cum pertinenciis predictis termino durante ut predictum est predicto Domino Thomæ et heredibus suis vel assignatis pro predicto redditu et pro predicta summa pecuniæ contra omnes homines et feminas termino durante warentizabimus acquietabimus et defendemus. Et si contingat quod absit nos contra tenorem præsentium in toto vel in parte aliquo tempore venire obligamus nos et heredes nostros seu assignatos ad penam et corroborationem decem librarum. Et quod teneamur eidem Domino Thomæ et heredibus suis vel assignatis in centum librarum sterlingorum nomine puri debiti. Et quod teneamur restaurare predicto Domino Thomæ et heredibus suis vel assignatis in omnibus donis dampnis expensis quæ vel quos fecerint certa perquisitione dictæ conventionis firmiter faciendum et hoc credatur suo simplici dicto sine honore alterius probationis vel juramenti. In cujus rei testimonium præsentibus sigillum nostrum apposuimus.

A DAY'S RAMBLE IN BRECKNOCKSHIRE.

THE walk from Crickhowel to Brecon is one of the most interesting to the ecclesiologist and antiquarian in Wales, whilst the numerous glimpses of the river Usk, the Brecon Beacon, &c., render it equally picturesque.

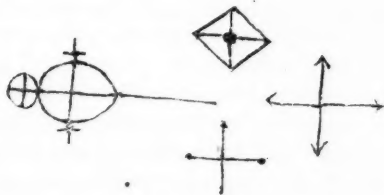
At a short distance northwards from the former town, and to the right of the road, on the farm called Ty yn y Wlâd, lies the grave stone of Turpillus, described and figured in the *Archæologia Cambrensis*, vol. ii. p. 25. Hence for about two miles, the road runs along the eastern side of the Usk, affording pleasing views of Glan Usk Park, and other gentlemen's seats. To the left, at a short distance, is the village of Tretower, where

I met with several Roman inscribed stones, of which I believe no account has hitherto been published. The church is large, but more resembling a modern barn, being surpassed in architectural merit by the adjoining Zoar Chapel. The tower of the castle stands out in the valley with good effect. A short walk along this valley brought me to Llanvihangel Cwm du, a village which will be long celebrated as the residence of the late Mr. Price, one of the most accomplished Welsh scholars. The church has a large square tower, and has lately been rebuilt at a cost of £2000. Mr. Price was of course proud of his church, and showed me the Catacus inscription, which he has had inserted in the south wall, together with a brass plate, on which are engraved all the particulars respecting it. In the churchyard, beneath a large yew tree, Mr. Price has also placed a stone which had been used as a window sill in the former church, one side of which displays a large Latin cross, and the other an inscription in early characters, of which only the words "Hic Jacet" can be decyphered. On the south of the church, the shaft of a cross of the fifteenth century has been converted into a stand for a dial: it rests on a square base having a Gothic niche or deep cell cut on its northern side.

The Roman station of the Gaer is also near Tretower, in the valley between Llanvihangel Cwm du and the Brecon Road. Regaining the latter, we pursue our way across the Bwlch, where is a village consisting of a few small houses, and thence to Llan Saint Fraed, where, near Scethrog, stands the Roman stone inscribed with the name of "Victorinus," already mentioned in the *Archæologia Cambrensis*, vol. ii. New Series, p. 226. The church of Llan Saint Fraed is of considerable size, but very low, with the exception of the chancel; at the west end is a large circular bell gable, with a dome at its summit.

We next arrive at the village of Llanhammlwch, and on the brow of the hill, on the east side of the road, on the Mannest Court Farm, stands the kist-vaen of

Ty-Iltid. I was the more anxious to examine this relic of Druidical times, as Gough had given a number of figures more or less cruciform as inscribed upon it. The top stone is oval and flat, two yards and a quarter long, by one yard and three quarters broad, and slopes towards the north, on which side the earth has been removed, the tops of the other side-stones being level with the surface, and on that towards the west is the date 1510. On creeping, with some difficulty, into the interior, I perceived the cross-like ornaments mentioned by Gough. These vary from two to four inches in length, and have the appearance of being scratched with a nail or other similar instrument, and it has been suggested with much reason, that they have made by some ascetic person, who, as a penance, resorted to this narrow and secluded spot. That the scratches are not of the Druidical period will, I think, be at once admitted. The following are figures of a few of them, from which their general character will be perceived.



The situation where this kist-vaen is built is a remarkable one, being in the centre of an amphitheatre of high hills, the Brecon Beacon being the most conspicuous to the west, so that the Druidical rites practised at Ty-Iltid might be observed and telegraphed for a great extent of country from the various stations on the summits of these elevated spots.

The church at Llanhammlwch is large and plain, with a substantial tower at the west end, and a porch on the north side; the font is octagonal and large, but devoid of ornament. The yew trees in the churchyard are magnificent.



In the hedge, near the gate leading to the church, is a maen hir of considerable size. Another may also be observed in a field on the west side of the road near Bwlch. The ruins of the old parsonage house are situated on the south side of the church. The remains indicate a building of considerable extent, although now only part of the walls are standing, the roof having fallen in, and the enclosure being overgrown with elder trees, nettles of a gigantic size, and other rank vegetables. The stone work of the doorway and window on the north side of the house, facing the church, is represented in the accompanying engraving. The former is four feet wide and seven high, whilst the window measures about one yard by one yard and three quarters. The large stones of which both are formed give the building quite a Cyclopean character. On the east side is another square headed window, the lintel of which is formed of an ornamented and incised stone, apparently the shaft of a cross, which had thus been desecrated by the builders of this rectory house. Externally, the edge of this stone is marked with an interlaced ribbon pattern of a simple character, each ribbon formed of three incised lines. The window itself is defended by bars of iron, which did not prevent me from observing that the under side of the lintel was also ornamented. To examine this, it was however requisite to enter the building, a task of no little difficulty, but I was amply repaid for my trouble by at once observing that the inner edge of the stones bore the inscription represented in the accompanying engraving.

The letters of this inscription are of an early character, resembling those generally termed Anglo-Saxon. The "R" is of the "p" shape, the "S" Roman, the "D" and "T" of the uncial character, the remainder being Roman minuscules. Such letters indicate a date prior to the introduction of the Gothic characters by the Normans, and their successors, in the twelfth and thirteenth centuries, whilst the manner in which the name Johannes is spelt with a penultimate "I" instead of "E" is also an early character. The term "surexit" used instead of "erexit," and the word "lapidem" instead of "crucem," are also to be noticed. As to the person here commemorated under the name of Johannis Moridic, I must leave to persons learned in Brecon genealogies to determine; it appears, however, to me to be a very early instance of the use of the prefixed Christian name.

The under side of the stone bears a variety of ornamental patterns, in the centre of which a cruciform design is most conspicuous, being evidently intended for the indication of the cross itself. Some interlaced patterns rudely drawn, and others of a more classical character, are to be observed, and I do not doubt if this stone were carefully removed, (for it is now cracked across the middle,) not only the remainder of these patterns would be much more easily made out than they are in their present position, but the reverse of the stone would also probably be found to be ornamented. Unquestionably so interesting a relic ought to be secured without any further delay, and fixed in the church porch, or some other safe locality. A walk of four miles brought me to Brecon at dusk.

J. O. WESTWOOD.

St. Peter's, Hammersmith, March, 1852.

The following elegant lines appeared some years ago in a scientific periodical of very limited circulation, so that it is most probable that they will be new to the great majority of the subscribers to the *Archæologia*

Cambrensis, They were written by the author of "Lines on Llanthony Abbey," which were inserted in vol ii. First Series, p. 332.

BRECON BEACON.

There may be peaks more lofty ;—the broad mass
 Of Snowdon holds, in undisputed sway,
 Lordship o'er Cambria's mountains ;—in array
 Of rival grandeur thwart Llanberis pass
 The Glydders rear their Alpine forms, and they
 With Davydd and Llewelyn in their train
 To Cader Idris yield divided reign.
 Onward, the impulse of new scenes obey,
 Range that wild realm of wonders undismay'd,
 And where Plinlimmon spreads his vast domain,
 Sire of our noblest streams,—due tribute pay ;
 Still have I watch'd the change of light and shade
 Upon thy Beacon, Brecon, and the roll
 Of cloud, like ocean—and the day-light fade
 Behind thy mitred summit ; with control
 Of feeling less subdued, and awe and wonder unallay'd.

ON THE RECENT EXCAVATIONS AT VALLE CRUCIS ABBEY.

BY VISCOUNT DUNGANNON, M.A., F.A.S.

(*Read at Ludlow, 25th August, 1852.*)

THE paper which I am about to have the honour of reading to this meeting, relates to the recent excavations at the Abbey of Valle Crucis, near Llangollen. It is too well known, probably, to very many whom I see around me to need any lengthened description, yet some few annotations as regards its history may not be inapposite.

It was founded in the year 1200, and occupied by monks of the Cistercian order ; its abbots appear at various periods, up to the time of its suppression, to have been persons of no ordinary attainments. The abbot of Valle Crucis is said to have been employed by Henry

VII. to trace out his Welsh pedigree in conjunction with Dr. Owen Pool, canon of Hereford. David ap Iorwerth, consecrated Bishop of St. Asaph in 1500, had been abbot of Valle Crucis, so also was his successor in that see, David ap Owen.

Valle Crucis is supposed to have been the earliest suppressed monastery in Wales by Henry VIII.; this occurred in 1535. How soon afterwards its ruin and ransacking came to pass appears to be matter of doubt, though I am inclined to believe that its absolute demolition did not take place previous to the time of the Parliamentary wars. We have no distinct record of the mutilation or violent destruction of such edifices occurring earlier than the days of the Puritans. It remained in the possession of the crown until James I., in 1609, made a grant of the lands and tenements of this abbey to Edward, Lord Wootton; it was sequestered in 1654, being at that time the property of Lady Maryan Wootton, a recusant, and was finally purchased by John Trevor, of Trevor, a branch of the Trevors of Brynkinalt, from whom it has been lineally handed down to its present owners, who trace their immediate descent from two heiresses of that house.

During nearly two centuries the interior portion of the building had been abandoned to utter neglect, large accumulations of earth and rubbish had rendered it impossible, except in idea, to trace out its original level, not only had grass and weeds abounded, but even trees of a considerable size had taken root in its very centre.

The lovers of antiquity, the admirers of architecture in its best and purest form, could alone form a conception of what it had been, or to what it might once again be partially restored. Parties interested in the renovation and fair display of so interesting an historical monument, anxious once more to bring to light what had so long remained buried and lost, obtained permission from the proprietors to cause a general excavation to be made in and about the building. The work was commenced the 28th of May, 1851, and completed on the 14th of

May, 1852. Earth and rubbish to the depth of four feet from the west door to the east end, a length of 150 feet, as well as in the north and south transept chapels, has been removed; a very large quantity of hewn stones were discovered as the labour progressed, some of them very elaborately carved, having probably formed the key-stones of some of the vaulted roofs. The confused mass in which they were found tends to show that puritanical and fanatical violence must have lent an active hand in the destruction of what was once a hallowed edifice of no ordinary architectural beauty, and leads to the conclusion that it shared the fate of many such interesting buildings, which owed their demolition to the prevailing mania of that ill-fated period.

During the progress of the work several skeletons of apparently full grown persons were discovered, and carefully re-interred as near as possible to the spot where they had been found. Their coffins had no doubt been broken up for the purpose of plunder.

The result of what has been brought to light, though not of a very extended is still of an interesting and satisfactory character; all is cleared out in the nave, chancel and transept chapels, as well as at the west-front.

Four monumental tombstones were discovered in the chancel. One of them, a half-figure in armour, the countenance noble and striking. It is supposed to be that of Yeusaf ap Adam, owner of Trevor, ancestor of the Trevors of that place, of Brynkinalt, and of the Mostyns.

The others distinguished by armorial devices are supposed to be those of—

Edward filius Yorwerth, great-grandson of Ririd Flaidd, the "Wolf of Penllyn," Merionethsire. Ririd was ancestor of the Vaughans of Glanllyn.

Gweircia, daughter of Owen ap Griffith, a near relation of Madoc ap Griffith Maelor, the founder of this abbey. This tombstone bears date 1292.

Near to these tombstones a stone coffin was discovered towards the north transept chapel, the only one found, and entire.

The remaining tombstone is quite unintelligible, neither inscription or device being traceable.

The remains of some very handsome sedilia were found on the north side of the great altar, their canopies on the ground; they are placed together near their former locality; they are greatly mutilated.

In the north transept chapel an outer doorway of very pure Early English style was discovered, also the remains of a spiral stone staircase leading up to a turret. Near to a credence recess on the south side, used for depositing the elements previous to their consecration, were found two piscina, one very elaborately worked, the other plain, close together; all the above were entirely concealed under the rubbish.

In the south transept chapel a very beautiful base of an altar was discovered, nearly perfect all round.

In the nave on each side were brought to light the bases of three pillars, but one only out of the six is in tolerable preservation,—an additional evidence of the violence used in the destruction of the building. Under the main arch, separating the nave from the chancel, are the partial remains of the screen, and annexed to it a spiral stone staircase leading up to the roodloft.

The general architecture of the building is of the transition order from the Norman to the Early English; this appears clear on comparing the east and west ends.

The west end is more than ordinarily beautiful, the masonry well worked and finished. It is hoped that its owners will cause its foundations to be made secure, and that they will have a new and appropriate door erected.

Such have been the discoveries made, and great has been the interest and satisfaction in thus placing on its original level, and once again bringing to light the beautiful proportions of this hallowed and time-honoured fane, a monument of the high-toned feeling, accomplished taste, and religious enthusiasm of former ages, as well as of the melancholy excesses to which fanatical impulses and intolerance never fail to lead. The inspection of such noble remains of edifices dedicated either to

the purposes of religion and the glory of God, or of those once the abodes of royalty, where the tilt and tournament, the feasting and the dance, were graced by the presence of all that was noble, gallant and gay, afford a strikingly melancholy yet instructive and useful lesson; sad as recording so many instances of human weakness and human crime; instructive as showing the instability of all earthly grandeur; and still more useful in causing every well regulated mind to reflect with gratitude that we live in days when a happier and more blessed light has dawned on this our favoured land, when Romish errors and monkish bigotry are no more, and when we can combine the worship of the Supreme Being in all the real beauty of holiness, with the precepts and doctrines of our reformed Catholic faith. While we view with mingled feelings of admiration and regret the venerable ruins of what once were splendid piles,—

“Ruins which mock oblivion’s sway,
Proud in their fall, triumphant o’er decay,”

while we cannot but exclaim,—

“All, all is past, and o’er the crumbling stone,
See, desolation rears her giant throne,”

let us at the same time call to mind, that among our churches, cathedrals and collegiate buildings are still to be seen, in their pristine glory, all that can attract the antiquary, or delight the lover of ecclesiastical and archæological lore. Let us hope that the spirit of research and increasing good taste so conspicuous in the present age will ensure their being handed down to succeeding generations, not only preserved from decay, but renovated and brought back, as it were, to those periods in our history which must always be looked upon as containing examples and authorities; acting upon and adhering to which, we can never materially stray from the course true refinement and correct taste would point out:

The excavations at Valle Crucis have proved a source

of satisfaction to the inhabitants of the neighbourhood, and given rise to much additional interest as regards archæology in general; it is hoped that ere long designs of the interior of the building will appear from the pencil of Mr. R. Kyrke Penson, whose taste and architectural knowledge will tend to promote, it may reasonably be anticipated, the embellishment and renovation of many an interesting relic in the Principality.

The gratification I cannot but experience at, I hope I may assert, the successful termination of what had been undertaken, is greatly enhanced by the fact of being enabled to make its result known at a meeting of the Cambrian Archæological Society now assembled in this highly interesting and delightful locality, the land of the antiquary and the architect, the museum of historic lore. Few places, both as regards the town of Ludlow, and its neighbourhood for many miles round, contain more numerous objects of attraction. Who can inspect the noble ruin we have this day gone over, who can view the splendid church with feelings of an ordinary kind? The elegant reredos now in the process of renovation is alone a matter of equal admiration and interest; I will venture to hope that what is in progress as regards it will be but a prelude to further more extensive improvements in the church. Having since the first discovery of this long concealed ornament earnestly exerted myself to bring about what I rejoice to see in active operation, I cannot but entertain a confident hope that my brother archæologists will lend their aid, however individually small, towards the fund yet wanting to complete what is going on in the manner to be desired.

If, a mere visitor on this occasion, I am not presuming too much, I would venture to suggest the very great advantage to be derived by the removal of a great portion of the earth from the interior of Ludlow Castle; its beauty, by its original level and full proportions being displayed, would be much enhanced, and the labour of effecting the object in question far easier than what has been lately completed at Valle Crucis. I cannot but

hope that its noble owner may be induced to permit competent persons to direct and superintend the comparatively small extent of excavation required in this building of really national interest.

In conclusion, let me be permitted to express an earnest hope and wish that societies such as this may follow up the good work they have entered upon, and call the attention not only of their own members, but of the public at large, and especially our Cambrian brethren, to the contemplation and study of what cannot fail to delight and enlighten the mind, and at the same time to improve our moral and social condition.

“———— ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse ferus.”

THE FAMILY OF FITZ-WARINE.

(*Read at Ludlow.*)

THE prominent position given to the family of Fitz-Warine by Mr. Wright, in his amusing and instructive work, the *History of Ludlow*, just completed, and the fact that neither Mr. Wright, nor any author that has yet preceded him, has given a correct account of this noble family, once so celebrated, and so long connected with the history of the Marches of Wales, may be offered as an excuse for my venturing to place before the gentlemen to be assembled at Ludlow a corrected statement of the early history of the Fitz-Warines, to which I am the more inclined as it will be, in its humble way, a proof that the genealogies preserved in the rural districts of Wales may sometimes be made subservient to the clearing up of details in Border history that would otherwise remain unexplained and subject to erroneous impressions.

Mr. Wright has discovered (p. 83 of his work) that Dugdale had “missed a whole generation in the pedigree” of the Fitz-Warine family; but the fact is that two gene-

rations of the family have been missed by Dugdale and our other historians: and this I am enabled to prove by deeds and other evidences equally indisputable; for Fulk Fitz-Warine, whom Mr. Wright calls the *second* Fulk, in a deed which I shall hereafter quote, distinctly describes himself as the *third* of that name, while Dugdale omits also the one Guarine, whom Mr. Wright has stated to be the father of the first Fulk, but who was, in fact, the son of the first Fulk, and the grandson of Guarine, *i. e.* Warine, the sheriff of Shropshire under Roger de Montgomery, which Warine was one of the warriors that came with William the Norman to the conquest of England.

This Warine, who, according to a pedigree in the possession of the late Rev. W. G. Rowland, compiled from the early evidences of the Warine family, was "*é familia de Loraine*," Roger de Montgomery made governor of Shrewsbury and sheriff of Shropshire. Ordericus, the Norman historian of that period, who was born at Attingham, near Shrewsbury, describes Warine as a man "of low stature, but of lofty courage," and further states that Earl Roger gave him his niece Aimeria in marriage. By a singular oversight, Messrs. Owen and Blakeway, in their valuable *History of Shrewsbury*, vol. i. p. 39, state that Warine the sheriff died without issue, although Mr. Blakeway, in his *Account of the Sheriffs of Shropshire*, p. 34, distinctly avers that such was not the case, and that he had one son, at least; the fact being that he had two sons, Hugh and Fulk, both of whom, with their father also, are recorded as benefactors to the abbey of Shrewsbury, and as having severally held the office of sheriff of Shropshire.

Warine died prior to the compilation of Domesday; the name of Fulk his son, the *first* Fulk Fitz-Warine, occurs twice therein; and he served the office of sheriff of Shropshire under his kinsman Robert de Belesme, then Earl of Shrewsbury, from 1098 to 1102. He appears also to have again held the office in 1121; and at the burial of his wife, "with the consent of his son Henry," he gave Pimley, an estate near the town, to the abbey of

Shrewsbury. In a deed of "Wills Abbās de Lilleshall," among others relating to the priory of Alberbury, now in the archives of All Souls' College, Oxford, he is described as "Nobilis Miles Fulcho fit Guarini," and to him is attributed primarily the foundation of a religious establishment at Alberbury; but the pedigree to which I have referred adds to the name of his son Warine, "cui Rex. H. I. dedit Alberbury et iste fundavit Abbiām de Alberbury in Marchijs Walliæ." It is probable that the foundation made by Warine was an enlargement of that commenced by his father.

The family had doubtless suffered for their connexion with Robert de Belesme, on whose attainder the lordship of Whittington, &c., had passed into the hands of the crown, and from thence was transferred to the Peverells; but Warine, son of Fulk, added greatly to their importance and to their possessions by marrying Miletta, sister and heir of Payne Peverell, then Lord of Whittington, by whom Warine obtained that estate; although, as it clearly appears, it was not without considerable opposition from her uncles, Sir Roger de Powys (so called from his own estates being in Powysland) and Jonas his brother, that Warine and his son Fulk (the second of that name) were enabled to preserve a title to the patrimony so acquired, and which Sir Roger de Powys and other members of his family more than once got into their possession.

Before I proceed to the progeny of the *second* Warine, it will be requisite to deduce the descent of his wife Miletta.

At the period of the Norman Conquest a large tract of the Marches of Wales, including the greater part of the present parishes of Whittington and Oswestry, the district of Maelor, &c., was held by the head of a distinguished Cambrian line named Rys Sais, which latter appellation was given to him because he was conversant in the Saxon or English language. He, doubtless, came to an amicable arrangement with the successful intruders; for it is recorded that, in the year 1070, he divided his possessions among his sons. Tudyr, the eldest son, had his father's

lands in Whittington and the district of Maelor ; but he clearly held them under Roger de Montgomery, for he is recorded in Domesday as a tenant to the Norman Earl of Shrewsbury, to whom he paid a chief rent of four pounds five shillings. The entry, which follows the statement as to "Wititone" (Whittington) in that record, is in these words :—"Tvder q'ða Walensis teñ de comite 1 finē t'ræ Walens' & inde redd IIII lið & V solid."

Bleddyn, the eldest son of Tudyr, had, at his father's death, the lands in Maelor, and from him the families of Mostyn, Trevor, LLoyd of Leaton Knolls, Dymock of Penley, &c., &c., derive their descent. Ranulphus (in Welsh, Gronwy, 'Ronwy, or Wrenoc, as he was variously called), the younger son, had the lands in Whittington. In Welsh pedigrees he is styled Gronwy *Pefr*, i. e. Ranulphus the *smart* or *handsome*. He married Maud, daughter of Ingelric, a noble Saxon, who had previously had a son named William, of which the Conqueror himself was the father. By Ranulphus (who had a grant from the Conqueror of Hatfield in Essex) she had three sons, Hamon, William, and Payne, which last named was standard-bearer to Robert Curthose in his expedition to Palestine, but he died without male issue. It may be presumed that William the son of Maud by the Conqueror was brought up with his half brothers, for they all bore the appellation of *Pefr*, anglicised into the surname of Peverell. The Conqueror's son William had a grant of estates in Nottinghamshire, Northamptonshire, Derbyshire, &c. ; and the other sons of Maud were amply provided for. Hamon Peverell, the uncle of Payne and Miletta, after the attainder of Robert de Belesme, had Whittington, to which his brother William, and subsequently his nephew, and eventually his niece also, succeeded. By another wife, Ranulphus (Gronwy) had Roger, afterwards called Sir Roger de Powys, and Jonas; the former of whom Mr. Wright, by error, at page 64, has styled "prince" of Powys, a designation to which he had no pretension. Sir Roger had a son Meuric, the "Morice Fitz-Roger" of "The Gestes of Guarine and

hys Sunnes;" and Meuric had two sons, Gronwy (Wrenoc) and Gwên (the latter often written *Owen* in Welsh pedigrees). This digression and explanation will be found useful in relation to the statement that follows, which will, I trust, place the earlier descents of the Fitz-Warines in a clearer light than the narrative abstracted from the historic romance.

Warine, second of that name, and husband of Miletta Peverell, must have died in or prior to 1156, as will appear from a document hereafter referred to: the number of his children is not given; but two of his sons, Fulk Fitz-Warine, the *second* of that name, and Richard Fitz-Warine, are mentioned in a deed of confirmation of lands to the abbey of Haghmond by Reiner Bishop of St. Asaph, who was appointed to that see in 1186.

The *second* Fulk Fitz-Warine married Hawise, youngest daughter and co-heir of Sir Josce de Dinan, the castellan of Ludlow. Mr. Wright calls him (erroneously) the *first* Fulk. His eldest son, the *third* Fulk Fitz-Warine, married Matilda, daughter of Sir Robert Vavasour, Knight, and relict of Theobald Walter, brother of Hubert Archbishop of Canterbury. Her inheritance was in Amunderness, county Lancaster, of which her husband Fulk Fitz-Warine had livery in the 17th year of King John's reign; and that he was the *third* Fulk Fitz-Warine I am enabled to prove by a deed belonging to the priory of Alberbury, the original of which is now in the archives of All Souls' College, Oxford, to which establishment the priory of Alberbury was transferred (being an alien foundation) by King Henry the Sixth. In this deed, by the name of "*Fulco filius Warini tertius*," he confirms to the priory at Alberbury all its possessions there. It is witnessed by (*inter alia*) William de Hodenet, Randolph de Hodenet, and Randolph rector of "Wytinton." In this instrument (which is without date) he names Fulk his father, Hawise his mother, and Matilda his wife; so that his position in the pedigree can admit of no mistake. Having thus established his place in the family, I shall return to the descent of the manor, &c., of Whittington, which is a

remarkable instance of the uncertain tenure by which estates were held at that period of our national history.

Owen Gwynedd, who ruled over North Wales from 1137 to 1169, was a prince of considerable ability, and he obtained from King Henry the Second a grant of, among other places, the lordship of Whittington, which he re-granted to Sir Roger de Powys and his brother Jonas, the uncles by the half-blood of Miletta Peverell. This took place in the year 1156, and there can be no doubt, from the grant and all other circumstances attendant thereon, that Warine, the husband of Miletta, had just previously died, leaving his son Fulk in a very early minority; for it appears from the Pipe Rolls of that year, under the head of Gloucester, that the honour of Alceston, in that county, was assigned to Fulk Fitz-Warine as a compensation for the deprivation occasioned to him by the grant to Owen Gwynedd of the lordship of Whittington: and this will account for Fulk having been brought up from his infancy with Sir Josce de Dinan, to whom, there can also be no doubt, he was in ward; and during this his minority Owain Gwynedd obtained Whittington from the English monarch.

On the accession of King Richard the First, however, Fulk Fitz-Warine recovered his inheritance, and paid a fine of forty marks for the livery of Whittington Castle. (*Vide* Rot. Pip. 1 R. I. tit. Salop.) He was a great favourite of that monarch, and was by him appointed Warden of the Marches of Wales during the king's absence in the Holy Land.

Fulk did not stand in the same favour with Richard's successor; for on the accession of King John, he was again deprived of his patrimony, that monarch conferring the chief tenancy of Whittington upon Llewelyn ap Iorwerth, then Prince of Wales, who re-granted the same to Wrenoc (Gronwy) and Wennen (Gwên,) the sons of Meuric de Powys, whose father Roger de Powys and uncle Jonas ap Gronwy had been tenants thereof to Owen Gwynedd. This grant of the Welsh prince was confirmed by the English monarch in the second year of his

reign. The instrument (the original of which is Cart. 2 John, p. 2, m. 26, n. 123) is in the following words, which I quote as confirmatory of my previous statements :—

“Johannes Dei Gratia,” &c. “Sciatis nos concessisse et præsentī carta nostra confirmasse Wereñeco et Wennoneo filijs Meuric de Powis pro servitio suo ipsis et heredibus suis Witinton et Overton cum omnibus pertinentijs suis ad tenendū de nobis et heredē nostris per servitium quod Rogerus pater præfati Meuric et Jonas frater ejusdem Rogeri facere solebant Henrico Regi patri nostro de ferendis mandatis nostris per Walliam : et ea conditione quod si aliquis p̄tas terras calumniatus fuerit et eos versus nos disrationaverit satisfaciemus inde per escambium donand ipsis Wereñeco et Wennoneo vel heredibus suis vel ei qui versus nos terras illas disrationaverit,” &c.

This grant of confirmation is dated at Condovery, county Salop, 1st August, 1200. The manor of Condovery was then in the hands of the crown; and at this time Meuric, the father of the new grantees, held the manor of Whittington.

Meuric de Powys must have died in or about the fourth year of King John's reign; for on the Escheat Rolls of the fifth year of that monarch, there is an entry under the head of “Salopescir,” that £100 and four palfreys had become due from “Wrenoc fīl Meurick de Powis,” on account of his having succeeded to Whittington, &c., of which his father had died seised. I am, however, inclined to think that Wrenoc (Gronwy) never paid the above sum, nor did he enter upon Whittington; as it is clear that Fulk Fitz-Warine had sufficient influence to enable him to resume his family inheritance in the sixth year of King John, the restoration (the original of which is to be seen in Rot. Pat. 6 John, n. 17) is in these terms :—“Rex, &c., Vicecomiti Salopes-ciriæ Sciās quod reddidimus Fulconi filio Gwarini Castellum de Wittinton cum omnibus pertinentijs . . . Sicut jus et hæreditatem . . . teste meipso apud Waltham, xvij Octob̄.” It would seem that Gronwy's brother Gwên must have died prior to this resumption by Fulk Fitz-Warine, inasmuch as, under the terms of the grant of the second of John, if any one should claim or recover

the manor of Whittington, &c., then the king was to give the grantees satisfaction in another place; and accordingly, without any mention of Gwên, Gronwy, the son of Meuric de Powys, had a recompense for the same, the original of which is copied, Julius C. 2, Cott. Lib., and it is thus set forth:—"Wrenocus filius Meurici tenet octo liberatas terræ de Balliva domini regis Johannis pro decem libratis in escambium de Wytinton, quod Fulco filius Warini tenet, et debet esse de servitio Latimarius in Angliâ et Walliâ." Thus also, the service or serjeanty of Gronwy (Wrenoc), which was that of being latimer or interpreter to the king, was transferred from the manor of Whittington to those lands that were given to Gronwy in exchange for that estate.

The *second* Fulk Fitz-Warine died in or prior to the fourth of Henry III., 1219; for in that year his son, the *third* Fulk Fitz-Warine gave to that monarch £262 sterling and two coursers, (*Vide* Rot. Pip. 4 H. III., tit. Berks,) to have the possession of Whittington Castle confirmed to him and his heirs. In the year following, (*Vide* Claus. 5 H. III., m. 9,) he had license to fortify this castle, having, on the 23d November preceding, obtained a grant of a market at Whittington on each Wednesday, and for a fair there to last two days at Luke-tide, for which he was to give the king a palfrey, as may be seen in the record of fines, 4 H. III., m. 9, folio 143. He was slain in the service of his sovereign at Lewes in 1263; and King Henry the Third, being a prisoner to Simon de Montfort, was induced to grant to Llewelyn ap Griffith, Prince of Wales, who had engaged to marry De Montfort's daughter, Whittington, with other castles and domains, which were till then held by Fulk Fitz-Warine and others who had espoused the cause of Henry, as may be seen in Pat. 49 H. III., n. 47. We learn also from Pat. 49 H. III., n. 26, that in the month of December preceding the said grant, Peter de Montfort had the custody of this castle, but to meet the wishes of Llewelyn, he resigned his pretensions.

Most of these proceedings, however, were cancelled by

the battle of Evesham, which took place on the 26th of August, 1265; but still we find Llewelyn retaining possession of Whittington, for in the fifty-first of Henry III., as may be seen in Rymer's *Fædera*, tom. i, fol. 844, it was agreed between the king and Prince Llewelyn, that the latter was to receive from Whittington the services he claimed to have been accustomedly due and paid to his ancestors, but that the king should appoint a constable and soldiers for the defence of the castle.

The *fourth* Fulk Fitz-Warine, though deprived of Whittington, had succeeded to Alberbury and some other of his father's Shropshire estates; for in the seventh of Edward I., 1279, he had granted Alderton, in the parish of Middle, to his kinsman, John de Lee, of Lee Hall, subject to the annual payment of one pound of pepper for all services, as appears by an Inquisition of that date. Possessing the gallant spirit that had distinguished all his ancestors, he so successfully served Edward I. in his Welsh campaigns, that he had the inheritance of Whittington restored to him, and by Cart. 11 E. I., n. 39. received from that monarch a grant of free warren in his lordship of Whittington.

It was the *fourth* Fulk Fitz-Warine, whose eldest son having been baptised by the name of John, afterwards adopted that of Fulk; for certain legal proceedings between him and his younger brother Fulk, then of Alberbury, are thus set forth:—

"Fulco fil~ Warini de Abbebur~ summon~ fuit ad respondend Fulconi filio Warini de Witinton de placito quod teneat conventionem factum inter Fulconi fil~ Warini patrem p̄d̄ti Fulconis fil~ Warini de Wytinton et p̄dtm Fulconem fil~ Warini de Abberbur~ de man~ de Abberbur~ cum pertint~ exceptis Advocatione Abbathie de Abberbur~ et Advocatione Eccles~ eiusdem Villæ et Walescheria ad idem man~ pertinent~." &c.—(Rot. 18 dorso Placita de Juratis et Assis~ coram Johe~ de Berewick, &c. Justiciarijs Itinerantibus in Coñ Salop~ 20 E. I. 1292.)

It is probable that the *fourth* Fulk Fitz-Warine had died a short time before these proceedings, as from this period the Whittington and Alberbury estates were divided. His eldest son, the *fifth* Fulk, was summoned

to Parliament as a Baron from the 23d June, 1295, to the 24th October, 1314; and from this time the descent of the Fitz-Warines of Whittington and that of the manor continued uninterrupted until, by the extinction of the male line, the estate passed with Elizabeth the sister and heir of the *tenth* Fulk Fitz-Warine, to her husband, Sir Richard Hankford, Knt. Their daughter and heir Thomasine, married William Bouchier, ancestor of the Earls of Bath of that name. His descendant John Bouchier, Earl of Bath, exchanged the manor of Whittington with King Henry VIII.: from the crown it passed to the Fitz-Alan family, from whom it was purchased in 1570, by William Albany, Esq., and the manor of Whittington has since continued with that gentleman's posterity.

If these memoranda should be deemed acceptable by the gentlemen assembled at Ludlow, and be of any service in clearing up some points of local and family history that have hitherto required explanation, I shall feel satisfied that my time and trouble in collecting and arranging them has neither been mis-spent nor misapplied.

JOSEPH MORRIS.

St. John's Hill, Shrewsbury,
21st August, 1852.

MONUMENTAL CROSS AT LLANGATTOCK.

I SEND you herewith a drawing¹ of a monumental cross of a type hitherto, I believe, unpublished. It was discovered some twenty or more years since, buried in the earth at Llangattock juxta Usk, Monmouthshire, when it was proposed to place it in the church for its better preservation; this however was not done, and it now lies under the south wall of the churchyard, so much damaged by many years' exposure that the original

¹ We hope to have the drawing engraved for an early number of this work.—ED. ARCH. CAMB.

design can with difficulty be made out, and in a few years will probably disappear altogether. It is much to be lamented that, in the reparation of churches, so little care is taken of ancient monuments and crosses. When the Association visited Llantwit, every member must have regretted the state in which the cross of Howel ap Rhys and others were found; I should hope that the observations then pretty freely made by many of our members have induced the authorities to take some little care of the interesting relics which still exist there. Such works of antiquity and art should be considered as national property, and the wilful defacing or destruction of them made a punishable offence. The stone, of which I send you the drawing as it was, (not I regret to say, as it now is, for one half the cross is nearly obliterated,) is in length five feet seven inches, in width through the centre of the cross two feet, tapering to one foot three inches at about six inches from the bottom. The inscription is perfect with the exception of three letters, which being supplied, I read it *David ap Jevan Loyd*, which, if correct, enables us to ascertain the date within a few years. A gentleman of this name and patronymic held an estate in the hamlet of Coed Morgan, in this parish, early in the sixteenth century; from the battle-axe I conclude he was a warrior. He had two daughters; Gwladis married Watkins ap..... and her grandsons were living in 1585; Isabella married her second cousin, David ap Howel ap Jevan Vychan, and their son John, and grandson Richard, were both alive in 1585. David ap Jevan Loyd therefore probably died early in the reign of Henry VIII., about three centuries ago. He was a descendant of Aethan ap Gwaethfoed, a chieftain of extensive property in this part of the county, who was living in the reign of Henry II., and took the cross at the hands of Bishop Baldwyn in 1188, although our Welsh heralds would have us believe he was the son of a Gwaethfoed, king of Cardigan, who died in 950. Aethan and his descendants are mentioned in so many authentic records and deeds, as to leave no room to

doubt of his having flourished at the latter part of the twelfth century instead of the tenth, and that his father was probably a native of Gwent, and had no connexion whatever with the Cardiganshire chieftain, with whom our genealogists have confounded him. The Matthews of Glamorganshire, and several other families, claim to be descended from Aethan ap Gwaethfoed, but owing to this blunder of the heralds, all their pedigrees show an apparent deficiency of six or seven generations; by restoring their ancestor to his proper era, all are consistent. The genealogy of the individual, in memory of whom this monument appears to have been executed, is fully proved by existing records, and is as follows:—David ap Jevan Lloyd ap David ap Llewelyn ap Sitsyllt ap Gwilym Vychan ap Gwilym ap Cydric ap Gwethelon Vychan ap Gwethelon ap Aethan ap Gwaethfoed.

THOMAS WAKEMAN.

20th January, 1852.

Miscellaneous Notices.

In the last number of the *Archæologia Cambrensis*, Mr. M. Moggridge inquiries for an analogous case to a raised earthwork, in the form of a cross, near Port Talbot. I have not seen the object, and should like to see some further description; if Mr. Moggridge refers to a *barrow* in this form, is it not probable that it contains a "giant's chamber" or large cromlech? Examples approaching the cruciform shape may be found in Worsaae's *Primæval Antiquities*, pp. 88, 91.—E. A. F.

The name of Griffith ap Nicholas occurs in your notice as to Margaret Malefant, p. 211. Fenton (*vide Pembrokeshire*, p. 247,) says that Alice, the daughter and co-heiress of Henry Malefant, married Owen, second son of Griffith ap Nicholas of Newton or Dinevour. *Vide* also the Malefant pedigree, Sir S. Meyrick's *Heraldic Visitations*, also that of the Dinevour family in the same work.—J. M. T.

ANCIENT BRITISH COINS.—On or about the 20th of March last, about 200 of these monetal relics were found at Weston, near Norwich. They are in silver, and have on one side the rude figure of a horse, on the other side there are various ornaments above and below the horse, and some letters are also visible at the bottom. The weight of each averages seventeen grains. These coins are certainly of a very rare type. Neither Hawkins nor Ruding notice any such.

Reviews.

ANTIQUITES CELTIQUES ET ANTEDILUVIENNES. MEMOIRE SUR L'INDUSTRIE PRIMITIVE ET LES ARTS A LEUR ORIGINE. Par M. BOUCHER DE PERTHES. Paris. 1849.

In a notice of the *Proceedings and Papers of the Historic Society of Lancashire and Cheshire* in our April Number, (p. 159,) we probably astonished our readers by referring to an "accompanying illustration," which in fact was invisible. Without pausing to apologize for this misadventure, we will only say that our readers' astonishment on that occasion must have been trifling as compared with that produced by the appearance of the plate itself in July. The etching in question, though taken immediately from the work alluded to, gives a selection of figures from the numerous illustrations contained in the more voluminous lucubrations of M. Boucher de Perthes. They resemble nothing so much as a naughty child's worst attempts at drawing ugly birds and beasts on a rough stone with a bad slate pencil. Our comparison involves no discourtesy to M. Boucher de Perthes, but is, as he would doubtless tell us, a very considerable confirmation of his theory. His theory is briefly this. As we ascertain the comparative age of different geological formations by their relative position in the subsoil, so we are able to find evidence of successive races or periods historic or prehistoric in the various depths at which their remains are found, whenever it can be proved that the ground has not been disturbed, and that all other accidents are absent. From an extensive induction based on this principle, M. de Perthes has arrived at the following conclusions with regard to the history of Gaul. He has discovered and distinguished eight archæological strata,—

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| " 1° 'Epoque moderne; | 5° Gallo-celtique; |
| 2° Moyen-âge; | 6° Celtique; |
| 3° 'Epoque romaine; | 7° Antérieure aux Celtes; |
| 4° Gallo-romaine; | 8° Diluvienne." |

Our author grounds the existence of the last division, and the no less startling title of his book, on the discovery of stone remains of undeniably artificial origin imbedded in diluvial formations. The remains of the last three periods are exclusively of wood, stone, bone, and stag's horn, the stone predominating considerably in number. They consist of implements, such as celts, axes, knives and arrowheads in flint, and of pieces of flint which show, according to M. de Perthes, unquestionable signs of art, and are chiselled into rude resemblances of men and beasts. Our readers have had the advantage of examining, in the etching to which we have alluded, some of these specimens of antediluvian art. But what in the world were these mis-shapen monstrosities? They were the first rude efforts, says M. de Perthes, of the imitative faculty in man, they were idols, they were types,

symbols, in fact an alphabet. When a chief was buried, they buried his history by his side in an earthen pot,—a strange way, one would think, of making him illustrious. The celts, too, and stone axes, were not as we suppose common vulgar tools, they were sacred and sacrificial, had a religious use and thence a religious significance, and ultimately, it would seem became an alphabet too.

Undeniably M. de Perthes has done good service in drawing men's attention to the connexion between Archæology and Geology. The coexistence of animals belonging indeed to the present epoch, but long since extinct, with mankind, although already observed, has not been sufficiently attended to. The importance of geological data, as the growth of turbaries and the accretion of deltas, in determining the date of primeval remains cannot be overrated. We beg to tender to M. de Perthes the gratitude of British Archæologists for pointing out and dwelling on this connexion. Neither do we see any impossibility, startling as the supposition may appear, of finding archæological evidence of the last great physical revolution to which the globe has been subjected. When the origin of diluvial formations is sufficiently established, and when a scientific induction has proved beyond controversy the existence of *bonâ fide* antiquities in them, we shall have no difficulty in receiving as genuine even the bronze and iron implements of Tubal-Cain. But the real implements figured in the work of M. de Perthes as antediluvian appear to us to bear a very small proportion to the entire number with which he has presented us, and he will admit the possibility of that small number having obtained their apparently early position by accidental means. As for the "*figures et symboles de la période antédiluvienne*," we cannot receive them in evidence at all. Antediluvian they may be, and in one sense certainly are, but they never came from the hand of man.

So much for our author's general theory; but there are certain points of detail with which we are far from being satisfied. For example, we would venture to ask him by what authority he has treated the Celts and Gauls as distinct races. They are ordinarily regarded not merely as two names for the same people, but as two modifications of the same name. Of course M. de Perthes is at liberty to dissent from the established view, and to overthrow it if he can, but he is scarcely justified in assuming the contrary, without condescending to discuss the question. Or are we right in supposing that M. de Perthes is not an ethnologist, and chooses arbitrarily to assume the term Celtic to designate the works of some unknown people? We confess that his expressions look like it,¹ and we suspect that M. Amedée Thierry, to whose views he refers with approbation, would not be willing to reciprocate the compliment. Our author has a better right to assume, as he does, that the cromlechs, &c., were

¹ What, for example, is the meaning of this? "*Comme nous marchons vers l'inconnu, et que nous parlons de races dont les noms mêmes ne sont pas parvenus jusqu'à nous, nous attribuerons aux Celtes les instrumens les plus anciens, sans déterminer les siècles où vivaient les Celtes.*"

religious structures, although we are happy to observe that that right is daily diminishing in proportion as the received opinion is changing sides. He does not assume, but proves (not to our satisfaction) that the stone celts and knives were, not as mere common-sense folk have imagined ordinary tools, but sacrificial implements. For our own part we most powerfully and potently believe that future archæologists in their investigations will discover more pillows than pulpit-cushions. M. de Perthes disposes in a most unsatisfactory manner of the (to our mind) unanswerable difficulty that no human bones whatever have been discovered in the formations which he conceives to be so rich in human works. He tells us that evidence merely negative is of little value. The value, however, of negative evidence depends upon our grounds *à priori* for expecting positive evidence; an argument which, we conceive, applies fully to the present case.

M. Boucher de Perthes makes the following bold assertion:—

“Le culte des dolmens [*cromlechs*] a encore des traces en Europe, notamment chez les Gallois et les Bas-Bretons; j'en ai été maintes fois témoin.”

We cannot answer for the Bas-Bretons; but the Welsh, the unlearned portion of them at least, are happily innocent of worshipping stocks and stones.

Further, we will ask this ingenious author to reconcile the following statements. Speaking of the traditional Deluge he says:—

“Alors, nous en convenons, les hommes vivaient. Mais depuis combien de temps vivaient-ils et combien de révolutions semblables avaient-ils éprouvé? La tradition ne le dit pas: comment l'aurait-elle dit, si la destruction a été totale?”

Subsequently, he speaks in the following language of mammoths, mastodons, and the like:—

“Ces espèces furent anéanties par les eaux diluviennes, la tradition et la géologie le disent. Mais étaient elles seules sur la terre? Non; car la tradition nous dit aussi qu'avec elles les hommes périrent.”

Now if, as is implied in the former extract, the utter destruction of man at the Deluge destroyed all memorials of his previous history, we cannot see what traditional proof of his previous existence can have survived, as is implied in the latter. If on the other hand, tradition is of any weight in proving that there were men on the earth before the Deluge, it may also be capable of showing that the creation of man was comparatively recent.

As for the author's “types” and “symbols,” our readers may see specimens in the etching we have referred to, and are quite capable of criticizing them for themselves. For our own part, we believe them to be neither types nor symbols, neither hieroglyphs nor teraphim, but abortive pebbles of Deucalion and Pyrrha.

THE HISTORY OF WALES, FROM THE EARLIEST TIMES TO ITS
FINAL INCORPORATION WITH THE KINGDOM OF ENGLAND.
By B. B. WOODWARD, B.A. Parts 1-12. G. Virtue, London.

Most painful to the feelings of a Welshman is it to witness the mutilation of the high sounding and significant designations of his mountains, lakes, rivers and valleys in a work which professes to be a faithful history of his native country. Sensations thus uncomfortable took possession of us, when, in the very first pages of the subject of our review, our eyes caught sight of such perverted, and meaningless terms as the following:—Carned-Llewellyn, Carned-David, Yr-Arrig, Y-glefford-faun-ogdu, Mynydd-Maur, Trws Ardudwy, Rhobel Faur, Vyrny, &c., and impressed us at once with the idea that the task had been undertaken by incompetent hands. Nevertheless as we read on we discovered that, though it occasionally exhibited traces of prejudice and ignorance, it was upon the whole constructed skilfully, and with evident regard to truth; and perhaps we may confidently pronounce it the best book of its kind that has been written by an Englishman unacquainted with our language and the great mass of our national lore. The first chapter is occupied with a description of the physical geography of Wales, its geology and mineral wealth. On each of these subjects no small amount of learning is bestowed, though we wish the author, in his account of the convulsions of nature, had taken cognizance of the Triadic records which speak of the “bursting of Llyn Llion,” the “calamity of the dreadful fire, when the earth was opened to the abyss,” &c. Neither would his geological inference respecting the primitive animals of this island have suffered from the testimony of the Triads, which represent it as being “full of bears, wolves, beavers and horned oxen,” ere it was occupied by man. He might likewise have alluded profitably to the gold and silver mines which, on the authority of the early bards, confirmed by archæological researches, seem to have been extensively worked at one time in Wales.

Perhaps the main test of the author's power and fitness to grapple with his subject, is to be found in the three following chapters, which treat of the tumuli, cromlechs, language, legends, manners, arts, and religion of the ancient Britons.

From the ethnological evidence of the sepulchral mounds and the language of Wales, Mr. Woodward concludes that the Cymry are one of the most ancient people of Europe, and that they are no unworthy branch of the great and widely spread family, which has been denominated, from its geographical range, Indo-European.

The author views the cromlechs in the light of altars, contrary, it will be remembered, to the prevailing and strongly supported opinions of modern archæologists, who regard them simply as funereal monuments. His strongest argument on this head is, that these remains are found in situations where hard rock lies immediately beneath a very scanty covering of vegetable earth, so as to make sepulture beneath them impossible; and that the erections recognised

as altars in the vast megalithic temples of this country and of France, have all the characteristics of cromlechs.

His remarks on the language of Wales are sensible and to the purpose, and we are glad to find that in the specimens which he gives there are no such typographical blunders as we noticed in regard to local names. On this subject Mr. Woodward follows the high and safe authority of Dr. Prichard.

The author, though he admits that the Triads "lightly veil some genuine historic facts," is yet disposed to regard them in the main as a tissue of fables. Whilst we cannot deny that some interpolations have crept into the series, we are nevertheless firmly convinced that the more deeply and impartially these documents are analysed and examined, the more securely will they stand the test of truth. Indeed Mr. W. himself admits that "confirmation is afforded by the researches of ethnological science to the most questionable of them all." The testimony of Taliesin, quoted by our author, in which a "race fierce esteemed" is mentioned, and supposed by him to mean the Cymry, might appear to be inconsistent with the statement of the Triads, that the original colony was distinguished for its love of *peace* and *justice*, but in truth Mr. Woodward has misunderstood the passage in question, which refers merely to the second invasion of Britain by Julius Cæsar. *Repeat their invasion of Britain*, and not *first colonized thee, Britain*, is the exact translation of "dygoresey-nan," the word used by Taliesin; and this meaning is confirmed by several other expressions in the poem.

In which of the Triads has our author read that Aedd Mawr was amongst the followers of Hu Gadarn, or, as he has it, Hugh the Mighty? In none. Whereas if he had consulted the Iolo MSS. he would have discovered that, according to the bardic annals, the arrival of the Cymry in Britain occurred "eight hundred and forty-nine years before the time of Prydain the son of Aedd the Great." Of course we do not vouch for the accuracy of this chronological statement, we merely adduce it as a positive, against Mr. Woodward's negative, authority.

We have no time to follow our author through his analysis of the mediæval chronicles, and proceed at once to his chapter on the manners and religion of our British ancestors. We regret exceedingly that the authority of all our national traditions is discarded on these points, and that Mr. Woodward is content with the necessarily imperfect and perverted evidence of foreigners. Perhaps on no other subject is the testimony of the Triads, Laws and Genealogies more clear and consistent than on that of the sanctity of marriage; and yet we have Mr. Woodward declaring, "unhappily not all the Triads that teach the laws and the morals of the married state, can be held to contradict his [Cæsar's] testimony."—p. 52. How so? Cæsar never saw the Cymry, and why should his testimony on this head be considered to be incontrovertible. Tacitus is silent respecting any such practice as is alluded to, and his frequent records of the extreme attachment of the Britons to their individual wives and children, are

of themselves, one would think, a sufficient answer to the charge. To us the interpretation of Archdeacon Williams is not only plausible but replete with probability.

"The inheritance of a sept or tribe was called the 'Gwely,' the 'Lectus,' or bed of that tribe. 'Gwely cenedl' lectus gentis, as may be seen in Owen's Dictionary. Now supposing such a family inheritance was to fall into the hands of one chief, and he was to leave six sons, the inheritance would, according to law, be divided between the six. This division continued undisturbed until the last survivor of the six died. Then a new distribution of the whole inheritance might be enforced by law, according to which all the children of the six brothers would be entitled to an equal share, whether they were many or few. A confused and ill understood account of this customary law, and the name by which the common inheritance was called, was, in all probability the original cause of Cæsar's mistake."—*Claudia and Pudens*, pp. 33, 34.

On the subject of religion Mr. Woodward says,—

"It is greatly to be regretted that we have no other sources of information than the writings of classical authors, who looked at all alien religions for the purpose of finding analogies with their own; and the traditions or fictions of the later bards, who sought to revive Druidism, and for that purpose invested it with a philosophical and even Christian air, which was quite foreign to its original character."—p. 53.

What right had he to assert that the later bards sought to revive Druidism? We think that if Mr. Woodward could read the "Theological Triads" in the original, though he detected a degree of philosophical air about them, he would not discover therein any traces of Christianity, whilst the strange phraseology in which they are clothed would pronounce them at once of a date long anterior to that of "the later bards."

"Nothing," says our author, "was committed to writing, and therefore the Triads and the Coelbren are self-convicted of more recent origin."—p. 54.

There is something like a *suppressio veri* here, for does not Cæsar add, "though generally in other cases, and in their private and public accounts, they use Greek letters," (*De Bell. Gall.* lib. vi. 14.) and thus, as far as it goes, adduce his testimony in favour of the Coelbren? No one denies that the Triads were in primitive times compiled and handed down orally.

We do not wonder that the staring obstinate fact of the existence of Stonehenge, implying as it does, the exercise of mechanical powers of no ordinary degree, and a high idea of religious worship, should for a moment stagger our author, who habitually looks on our ancestors as untutored savages.

"And here," he observes, "another difficulty arises; for it seems impossible to ascribe so vast an erection to a race of men, who fabricated their canoes by charring the sides and interior of the trunk of a tree, and chipping out the cinder with a great sharpened stone. The solution of this we cannot attempt here, but we must observe that it is not the only one of its kind in the world."—p. 55.

The wonder is that he should rely on the verbal authority of foreign writers in preference to the unmistakeable evidence of these native monuments. Such, however, is the force of prejudice! But what if even classical authors report that the Druids were versed in "astronomy, practical meteorology and geometry, rhetoric and medical

botany, astrology, magic and divination?" How then? "Their knowledge must have lain, in no small degree, in the ignorance of those around them, or else the writers who have reported this, have regarded them as being much greater philosophers than they ever pretended to be."—p. 55. A very unsatisfactory explanation surely.

The history of the Britons under the Romans is interesting, and the annals of Wales are freely quoted, though their authority is, of course, bounded by their agreement with the language of the conquerors. It is something, however, to be told that the *Triads* afford "a remarkable confirmation of Cæsar's story." Helena, the "inventress of the true cross," we hardly expected to gain—the honour would have been too great for poor Wales,—accordingly she is given over to "Gibbon's incredulity," and pronounced to be the daughter of a *Moesian innkeeper*.

In reference to the church, Mr. Woodward does not profess to controvert any of the positions of other historians, or to establish any new theory, but simply to relate a few of the most characteristic legends, and of the most characteristic facts, for the purpose of showing to what extent Christianity, as it was received and embodied before the fifth century, had become one of the elements of society in Britain; and how the Britons themselves, and others, believed how that element had been introduced here. On this subject it is satisfactory to find that he traces the germ of the legend of King Lucius in the unvarnished statements of the *Triads* relative to the foundation of the Archbishoprics of Llandaff, York, and London, and that he does not, like many, repudiate the story without examination.

We are grieved, however, to observe a disposition on the part of the author to sneer at the alleged miracles of these early times. If he be, as we suppose, himself a priest of the church, his error in this matter becomes doubly inexcusable.

From the church, Mr. Woodward proceeds to the Saxon conquest, where we again find many of our received notions on the subject identified with myths. We had thought that Mr. Sharon Turner had successfully vindicated the authenticity of the early bards; but no, their writings are "most questionable" still. And to make his readers as uncomfortable as possible, our sceptical author even suspects the *Anglo-Saxon Chronicle*!

We have no space to follow our author through the remaining chapters. We will merely observe that he travels through the undoubted regions of history in comparative safety. He has certainly read extensively, but it is to be regretted that he has not thought fit on all occasions to refer us to his authorities. The arrangement of his subjects is judicious, and the language in which they are treated unexceptionable. The work, moreover, is liberally illustrated on steel—three beautiful (though, we believe, borrowed) plates, exhibiting the most striking scenery in Wales, being prefixed to each part. We have no doubt of its becoming popular.

Cambrian Archaeological Association.

SIXTH ANNUAL MEETING, LUDLOW,

AUGUST 23RD TO 28TH, 1852.

President,

The Honourable R. H. CLIVE, M.P.

MONDAY, AUGUST 23RD.

EVENING MEETING.

THE business of the Association commenced at the New Buildings, at eight o'clock. In the absence of the President, the Right. Hon. the Earl Cawdor, the chair was taken by W. W. E. Wynne, Esq., M.P., Vice-President, who, on behalf of his Lordship, resigned the chair to the President elect, the Hon. R. H. Clive, M.P.

The President then delivered his inaugural address to the Association. He began by expressing his own diffidence in undertaking the duty of presiding over a learned body, a duty from which he would have shrunk but for the kind request of the Association, and his own desire to assist in procuring information of value and interest to the neighbourhood with which he was connected. He said he had often been struck with admiration and astonishment at the thought that the sculpture and architecture of the Egyptians, after having been brought to so great perfection, had made no advance beyond a certain period, had been imitated by no country, but had remained isolated from all similar works. In Greece, too, architecture arrived in its great glory almost in a single generation, and then ceased to advance. Those remains had been made known to us by the zeal and labour of travellers, from many countries, whose example should stir up the inquirers into our own architectural monuments to make similar exertions. In the churches built during the twelfth and three succeeding centuries, we had a series of works, no less to be admired for their beauty and grandeur than for the zeal displayed by their founders to promote the religion of our forefathers. Speaking as to travellers engaged in the investigation of these great works, he would urge upon them the importance of contributing information respecting the remains of the neighbourhood where they were now assembled, and emulating the labours of explorers in more distant lands. Few districts could be so rich in objects of historical interest as the vicinity of Ludlow. In many other parts of England that interest centred in the memory of a single event—a great battle perhaps, or the corona-

tion of a prince on the spot. But here there were to be found memorials of past greatness of almost every kind; there was not a single age since the discovery of Britain which had not left its traces in the district. Here the Roman invader had found his hardest antagonist, and at last had proved the superiority of discipline over native valour on the banks of the Teme. The Saxon era was commemorated by the remains of Offa's Dyke and the fortified position of Wigmore Castle. In Norman times, King Stephen had contended against hostile conspiracy, in which the possessor of Ludlow Castle was involved, and during the siege of it had rescued the Scottish Prince, whom he had brought as his hostage, from the grasp of the iron hook with which the besieged had seized him. Tradition still marked the spot on which this daring feat had been performed. The President then sketched the history of the Mortimers, through whom Ludlow had become vested in the crown, referring to the residence of Edward the Fifth in the castle, and the more brilliant court of Prince Arthur, whose untimely death within the same walls had been so great a loss to his country. After describing the nature of the jurisdiction given in early times to the Lords Marchers, with power of life and death among the unsubdued Welshmen, and the resumption of those powers by Henry the Eighth, as having been found "most noysome" to the king's subjects, he commended to the notice of the Association the curious records of the courts held by the Lords Presidents of the Marches. The courts had continued with varied splendour and success, according to the characters of the noblemen who presided, until the reign of William and Mary. Their connection with Milton, whose *Comus* was acted by the Lord President's family, and with Butler, who wrote his *Hudibras* in the castle, gave a literary interest to this remarkable institution. With the abolition of this court had expired one of the latest memorials of that old Welsh nationality, which had required such a powerful machinery to keep it in check. The next portion of the President's address gave a brief account of some other remarkable ruins in this neighbourhood. He mentioned Wigmore Castle and its abbey; the latter founded in the time of Henry II. and well worthy of antiquarian notice—Stokesay Castle, castellated in 1291, interesting as a specimen of a domestic mansion adapted for defence, and very suitable for the subject of such a work as that upon Kidwelly Castle, which had been published under the auspices of the Association on the occasion of its meeting at Tenby. Clun Castle, Hopton, Richard's Castle, as well as Caynham, and other British and Danish encampments, were also deserving of a careful survey. Stanton Lacy Church and the slight remains of Bromfield Priory should be included in the visits of the Association. The disputed position of Caractacus' last battle would naturally occupy a large part of the Society's attention. The President introduced the subject by an extract from Sir Roderick I. Murchison's great work, giving a sketch of the course of the Roman conquests in the territory of the Silures:—"We are assured

by Tacitus that the Silures were the most powerful and warlike nation of South Britain; impatient of domination and of great valour. Such was their confidence in their chief Caractacus, and so exasperated were they by the vow of the Roman Emperor Claudius to extirpate their race, that they carried on a stubborn war, not only under their great leader, but long after his capture, defeating the legion under Manlius Valeas, and wearying out Ostorius, who died exhausted with efforts to subdue them. Veranius attacked them in vain, and not till the reign of Vespasian, were they finally conquered by Julius Frontinus." He then analysed the account of the battle with Ostorius, contained in the *Annals* of Tacitus. The leading points attested by the great historian, were the transfer of the war from the Silurian territory to that of the Ordovices; Caractacus' choice of a position of the steep ground, with a river of uncertain depth in front, which, however, the Romans easily forded, and then drove the British troops to the top of the hill without breaking the ranks of the light or heavy armed troops. It appeared, therefore, that the river was small, and the heights inconsiderable. These facts, taken in connexion with all the circumstances of Caractacus' flight and the capture of his family, had led him to the conclusion that Coxall Knoll, near Brampton Bryan, was the site of the British camp, and that Brampton answered to the Bravinium of the Romans. The whole question, however, was beset with difficulties, and deserved the careful consideration of the Association. He could not conclude without expressing his pride in belonging to the race of that Silurian region, the strata of which had served as the means of comparison, by which the history and orders of the oldest strata of the earth had been universally recognised, through the successful investigations of the great geologist who was then among them. That eminent person might claim precedence for his science over the ordinary sphere of archæology, as far as the works of men yielded in antiquity to those of nature. In a lower sense, too, the geologist's information was most valuable to the architect and the antiquary, as explaining the nature of the material from which their great works were constructed. He congratulated the Association in having Sir Roderick Murchison among the members of the present conference. The Rev. W. Basil Jones then read the

REPORT OF THE COMMITTEE FOR THE YEAR 1851-52.

"In meeting the Society on the present occasion, the Committee is bound to congratulate it on the prosperous termination of the first five years of its existence. During that period it has laboured with success, in spite of considerable difficulties arising from ignorance, prejudice or apathy, to bring to light and rescue from destruction the memorials of our ancestors, and as far as possible to give them their true interpretation. It has been the most satisfactory reward of its exertions, that each succeeding meeting has been followed by the adhesion and active co-operation of new members in the locality

where the Society has been convened. In consequence, its numbers have been increasing steadily, though perhaps not so rapidly as could be wished.

"Important changes have taken place in the Society's officers during the last year. The Earl of Cawdor, of whose kindness, courtesy, and efficiency it is unnecessary to remind those who were present at Tenby, has resigned the chair to the Hon. R. H. Clive, M.P., from whose presidency the Committee anticipates the most advantageous results.

"The office of Treasurer, which had become vacant by the resignation of James Dearden, Esq., Vice-President, has been filled by the election of Thomas Allen, Esq., one of the original members of the Committee. The Committee are bound to express their gratitude to Mr. Dearden for his kindness in conducting the financial affairs of the Society through a period in which they were not very flourishing to their present comparatively prosperous condition.

"The Committee recommend the election of the following new Vice-Presidents:—Octavius S. Morgan, Esq., M.P.; C. R. M. Talbot, Esq., M.P., Lord-Lieutenant of Glamorganshire.

"Two casual vacancies in the Committee have been filled up by the election of the Rev. John Earle, M.A., Fellow of Oriel College, and Professor of Anglo-Saxon, Oxford, and Albert Way, Esq., F.S.A.

"The following members retire in accordance with Rule VI.:—The Ven. Archdeacon Clough, John Fenton, Esq., the Rev. C. H. Hartshorne, M.A., F.S.A.; and the Committee recommend the following gentlemen to supply their places:—Thomas Davies Lloyd, Esq.; George T. Clark, Esq.

"These names will be placed in the Committee room throughout the meeting, and it will be in the power of any member to nominate other candidates. The election will take place at the last evening meeting.

"The Committee have the melancholy duty of recording the decease of two of the most active members and officers of the Society, namely one of the Local Secretaries for Pembrokeshire, the Rev. John Jones, M.A., Vicar of Nevern and Prebendary of St. David's, better known in Wales by his bardic title of *Tegid*, and Charles Frederick Cliffe, Esq., a Local Secretary for Gloucestershire. The labours of the one in the literature and history of the Principality, and of the other in its topography, will give them a prominent place in the annals of this Association. The following Local Secretaries have been elected since the last meeting:—The Ven. Archdeacon Williams (of Llandaff), for Monmouthshire; E. A. Freeman, Esq., M.A., Gloucestershire; Jelinger C. Symons, Esq., Herefordshire; Rev. John Jones, Jun., Montgomeryshire; Rev. E. Lowry Barnwell, M.A., Head Master of Ruthin School, Denbighshire.

"The Committee have to recommend the following alterations in the Rules, which will be submitted to the Society at the last evening meeting:—

"In Rule VI., to omit the word *President* after the words *The election of the*.

"In the same Rule, after the words *the Committee shall nominate* to omit the words *a President, together with.*

"In the same Rule, to omit the word *Local*, and for the words *hung up* to substitute the word *placed.*

"In Rule VII., to omit the words *of the President, or.*

"In Rule VIII., to insert at the beginning the words *The President.*

"With one important exception, the sole effect of the proposed changes is to clear the Rules of certain difficulties and inconsistencies; but the principal alteration is to transfer the election of the President from the Association to the Committee, in which body it is already practically vested.

"The Committee is happy to observe that the Journal of the Society, the *Archæologia Cambrensis*, exhibits the usual amount both of talent and industry. Mr. Stephens has continued his valuable criticisms on the literary remains of the sixth century. Mr. Ffoulkes and Mr. Freeman have extended their researches, the one to the primeval monuments of Merionethshire, the other to the remarkable medieval remains of South Pembrokeshire. Mr. Ffoulkes' views with respect to the site of the last battle of Caractacus have been disputed by one of the Vice-Presidents, who considers that a spot in this neighbourhood has a higher claim than the Breidden to that title: it is possible that the present meeting may enable us to approximate to a solution of the question. Mr. Hore has traced the early connexion between South Wales and the South of Ireland; and Mr. Hey Knight has overthrown the crude theories of antiquaries with regard to the original destination of Stonehenge. But perhaps the most careful and elaborate production is the valuable paper of Mr. Clarke on Kidwelly Castle, which forms an excellent *pendant* to his essays on Caerphilly and Castell Coch. The Committee begs to take this opportunity of acknowledging the liberality of the Earl of Cawdor, the Rev. J. M. Traherne, Edward Rogers, Esq., of Stanage Park, James Dearden, Esq., and J. Peake, Esq., for contributions to the illustrations of the Journal.

"The Committee has reason to expect the greatest advantage from the locality selected for the present meeting, the first which has been held beyond the modern limits of the Principality of Wales. The centre of a highly picturesque district, abounding with relics of Celtic, Roman and Medieval antiquity, Ludlow claims the attention of every Welshman as having been during a long and eventful period the seat of government for the Principality, and of every historical student as having witnessed the death of Prince Arthur, nursed the youth of Sidney, and inspired the genius of Milton. The Committee have to remind the Society, that in pursuance of a resolution made at the last meeting, Brecon is selected as the place for the Annual Meeting of 1853, and they augur the most favourable results from the successive selection of three localities so fertile in antiquities as Tenby, Ludlow, and Brecon."

Mr. Britton, moved the adoption of the report, and in doing so

called attention to the immense improvement in the mode of conveyance of the present time over the year 1798, when he travelled upwards of 1800 miles on foot in order to examine the architectural antiquities of the country.

Mr. Moggridge seconded the adoption of the report, which was unanimously adopted.

After the routine of the excursions for the following week had been explained, the meeting separated.

TUESDAY, AUGUST 24TH.

EXCURSION.

The first point visited in this day's excursion was Stokesay Castle, well known as one of the best examples in England of a castellated house, (for such it is, rather than a regular castle,) of the thirteenth century. An elaborate account of the building, profusely illustrated, will be found in Mr. Hudson Turner's *Domestic Architecture*, p. 157. The chief portion is a singularly fine hall of the incipient Geometrical style, which, though abandoned to complete neglect, still remains, as to its essential features, in a state of excellent preservation. The gables in which the windows are set, and the extremely massive buttresses, produce a highly picturesque effect. To this is attached a polygonal tower of very singular shape. This is the part which gives the building the greatest right to the title of castle, the hall being of purely domestic architecture. Most probably this tower was added to a somewhat earlier hall shortly after 1291, in which year Lawrence de Ludlow obtained license to crenellate his mansion of Stokesay. There is also a fine cinquecento gate-house of timber, and some rich work of the same style in the interior of some of the rooms. After proceeding some distance, the party divided, the greater portion walking to the Bury Ditches, while others proceeded directly to Clun, where finally the whole party reunited. The objects of interest here are the Church and the Castle. The former is a very remarkable building, and deserves a more minute investigation into its architectural history than time allowed the present party to give. It appears however to have undergone an unusual number of alterations following very closely upon one another, at an early period. The eastern portion is pure Norman; aisles to the nave and a massive western tower were added during the Transitional period; but so soon after the original erection that no change of style can be observed except the use of the pointed arch in the nave arcades. There are however sufficient signs in the masonry to show that an addition has really taken place, especially as the tower is clearly built up against an earlier front, as in the parish church of Much Wenlock. Both the Norman and Transitional portions have the somewhat unusual appendage of a clerestory; but broader and higher aisles were substituted during the Early English period, so that the clerestory is now internal, as at St. Wollos, Newport.¹ The whole church is in a sad state of

¹ See *Archæologia Cambrensis*, New Series, vol. ii. p. 193.

mutilation and decay. Clun Castle seems to have been an extensive building; but except in the square keep, itself greatly shattered, and some round bastions, which are still more imperfect, little beyond foundations can be made out. The keep however stands well, and, seen from below, forms an exceedingly striking object. In returning to Ludlow Hopton Castle was visited. Here little seems ever to have existed beyond a small square keep, but its excellent workmanship, of the Decorated period, is an attraction but seldom found in military structures of such slight pretensions.

EVENING MEETING.

The President, in taking his seat, laid on the table two volumes relating to Stoke Castle, and Sir Roderick Murchison laid on the table a manuscript work on the same subject, by Mrs. Stackhouse Acton, which he stated would, through the kindness of that lady, remain in the room for two or three days, for the inspection of the members.

Mr. W. Basil Jones then read a paper by Mr. Joseph Morris, of Shrewsbury, "On the Fitz-Warine Family."²

A paper was then read by Jelinger C. Symons, Esq., "On the Distinctive Peculiarities of the Various Races in this Country."

Mr. Wright remarked that the paper which had just been read contained very many interesting facts, but he felt compelled to differ from some of the deductions, and thought that, in some cases, Mr. Symons had generalised upon facts which were rather exceptional, and to other circumstances had given greater weight than was due to them. It was, however, a very difficult subject to discuss, without books at hand to refer to; but it might not be out of place to mention a few great general historical and ethnographical facts. The two great races to which we refer, in speaking of the population of the British islands, are the Teutons and the Celts. It is now a generally accepted opinion that both these are only branches of one original race. When Julius Cæsar was pursuing his conquests, the Germans were pressing hard upon the Celts; and it was probably their incapacity to bear the pressure which brought them upon the Romans, and caused the Romans to undertake the conquest of Gaul. He believed that the German race had met with a great defeat at the time they came over to this country; but there were no facts which can lead us to certain conclusions upon the subject. And this want of data is easily accounted for. When the Romans quitted the island it was long in a state of internal turbulence, and was frequently invaded. Among the invading hosts were Angles, Saxons, and Jutes, but latterly the Saxons took the leading part; still later, we find the Danes settling in the country: but the question as to the state of the country, and the circumstances of their arrival, is one upon which we have no evidence at all. He went on to remark that the antipathies of people were not always a proof of a difference of race; and that

² Ante, p. 282.

the invaders in many cases merely conquered, without exterminating the people. In most instances, the Roman towns either preserved their independence or submitted on conditions, retaining their own privileges, systems of government, and population. The Saxons took possession of the open country, killing or driving out the rural population, and the antipathy between the Saxon country and the Roman town was perpetuated: in fact it may be said to have scarcely wholly disappeared at the present time. When, however, we speak of Romans, it should be remembered that the armies which conquered and settled in the country were not Romans, but a congeries of races sent hither. During the long period of Roman sway in this island, the German blood was gradually becoming a more important part of the population, simply because it was easier to recruit the Roman armies in Germany than anywhere else. Into the towns peopled by the descendants of these soldiers, the Saxon blood made its way, but the old antipathies between town and country remained, although they were to so great an extent peopled by persons of the same blood. He thought that with regard to the events of the thirteenth century, Mr. Macaulay was not quite aware of the facts. From the time of Henry II. to that of Henry III. there was a strong wish on the part of the monarch to strengthen his government against the nobles by placing foreigners in offices of trust. At that time, the Normans, who had come over before, and had become settled here, called themselves English. The baronial war was provoked by the intrusion of foreigners, against whom the Normans and Saxons united. He was merely making a suggestion when he said that it was very necessary, in historical inquiries, to ascertain the precise sense in which the contemporary historians intended particular expressions to be understood, and the circumstances and feelings under which they wrote. The Norman language was the only one of the higher classes, and the Saxon of the lower, at that period, but in the course of time the language of the whole people was a mixture of both. We may easily detect in English the words derived from the Norman; and we find that the greater part of the words which are derived from the Latin are those which have been brought into English from the Norman.

Mr. Wynne, with reference to the allusion in the paper to Mallwyd, said that the traditions of the Red Banditti—to translate their common designation into English—are still very rife in the district. An old man in that parish had told him that he recollected the time when scythes or knives were suspended in the chimneys, to prevent the Red Banditti from making their way into the house in that way, when other modes of entrance were secured against them. He had never heard of their being regarded as a distinct race. With regard to the murder of Baron Owen, the facts decidedly negative the supposition that it was a dispute of race between him and his murderers. From an examination of records, he had ascertained that, in Queen Mary's time, the property of a person residing in Dolgellau, a landowner in the adjoining district, was forfeited

for his part in the murder. The Red Men are always spoken of in the district as banditti; and Mr. Owen, a distinguished antiquary, supposes that they were mercenary soldiers, who, on being disbanded, re-assembled, and lived by plunder, until their depredations caused so much complaint that a force was sent to put them down. They were apprehended, tried and convicted at Welshpool Assizes; and Baron Owen was murdered on his return from those assizes.

Mr. Freeman remarked, that he could not see the inconsistency between the passage cited from Mr. Macaulay by Mr. Symons and that gentleman's own views. He conceived that Mr. Macaulay's words had no ethnological reference whatever, but were simply intended to express the fact that, during the thirteenth century, the French and English inhabitants of this country became one political body, with a common interest, differing only as distinct orders of one nation, not as two distinct nations. There was in this nothing inconsistent with the retention of ethnological differences, and Mr. Macaulay knew very well that, at least, the great difference of language still existed. What that writer doubtless meant was, that men of both origins had worked together in the great battle of English liberty; barons of French, and burghers of English, extraction fought in the same ranks against royal despotism, and the influence of still later French importations; the honour which in one age was due to Waltheof, to St. Wulfstan, and Abbot Frederick, belonged in another to Fitzwalter and De Montfort, defenders not of French domination but of English freedom. The result of this was a thorough political fusion, so that by the end of the thirteenth century the French barons had adopted the name and feelings of Englishmen. In all this there was no opposition to Mr. Symon's general principles, especially as his paper chiefly referred to local diversities, a class under which that of French and English in this country could never be reckoned. On another point the speaker feared that Mr. Symons was not so well acquainted as every member of the Association ought to be, with the work of its Secretary, *Vestiges of the Gael in Gwynedd*. Mr. Symons had spoken of a Gaelic immigration into North Wales in the fifth century, whereas Mr. Jones had very distinctly shown that the supposed immigrants were in fact a remnant of the earlier Gaelic population which had possessed of the whole island before the entrance of the Cymry. On another important point his own remarks had been forestalled by Mr. Wright, and he rejoiced to find the matter taken up by such able hands. He alluded to Mr. Symons' attempt to discover ethnological traces of "the Romans" in certain districts; it could not be too often repeated, that by "the Romans" in these countries we are not to understand an ethnological, but merely a political unity; they were subjects of the Roman sceptre, living under Roman institutions, and probably using the Roman language, but not men whom Camillus or even Cicero would have recognised as "Romans," being in fact for the most part actually of Celtic or Teutonic descent. After commenting on some less important points of the discussion, Mr. Freeman concluded by

saying, that the distinction of race, though doubtless the most important element in the character of a nation, was still only one element among others, and one very commonly overrated. Above all things, however important as matters of archæological research, we should endeavour to throw aside all practical reference to such distinctions, even in the way of harmless rivalry; French and English have now long ago coalesced into one nation; Welsh and English ought to do the same; members of one commonwealth, with a common country, a common history and glory, to which Wales had certainly contributed its full measure in proportion to its extent, there could be no reason for continuing between them, in any form, the distractions and enmities of a state of things which has for ever passed away.

Mr. Basil Jones observed in confirmation of the view advanced by Mr. Symons that the "Cochion" might be of Gaelic blood, that several places in the neighbourhood of Cynwil Caio, where one detachment of them appear to have been settled, bore the name of "Gwyddel," i.e. "Gael."

Mr. Moggridge then offered some observations in defence of Mr. Macaulay, and said,—After the very able manner in which this subject had been introduced and followed up by the different speakers, he should not have occupied the time of the meeting by any observations, had he not been able to mention one or two facts which might be useful in elucidation. Two families among the lower orders had come under his notice,—the one in Monmouthshire, the other in Glamorganshire,—whose names were Aurelius and Cornelius, and whose features closely resembled those of the ancient Romans. Whether this might have been mere chance, or that the appellations and form of face had continued from one generation to another for so long a period, he left to others to discuss, but the peculiarity held good both with the males and the females of those families. There were in the counties of Glamorgan and Caermarthen districts of but small size, in which the difference visible in the appearance of the natives was striking. For instance, the typical form and character of the true Welsh in western Glamorgan he conceived to be as follows:—

Head, middle-sized, well formed; eye, bright, dark or hazel, large; nose, moderate, most frequently straight; teeth, good; lips, thin; chin, well formed, prominent; cheekbones, high; face, oval or triangular; countenance, exhibiting cunning and sharpness; average height, five feet eight inches; build, slight, active, well formed; temperament, impulsive, influenced by flattery, credulous; long lived.

Females, up to sixteen, fresh complexioned, handsome, after, sallow from early marriage, food, and hard work; general character, hospitable, warm-hearted, contracting strong friendships.

Passing from thence to the neighbourhood of Caermarthen, you met with a big and burly race, differing also in many of the above items. Could those two people claim one common origin? He thought not;

and that this subject was worthy of inquiry, especially as regarded their manners and customs in the olden time.

Mr. Wynne then gave an account of some excavations at Castell y Bere, in the parish of Llanfihangel y Pennant, in the county of Merioneth. At the close he exhibited some relics found during the course of the excavations.

WEDNESDAY, AUGUST 25TH.

EXCURSION.

At half-past nine the members started on an excursion to Stanton Lacy Church, and Bromfield Priory.

Stanton Lacy is well known as an example of a cruciform building which, there seems good reason to suppose, dates from a period earlier than the Norman Conquest. The question will be found discussed at large by Mr. Hartshorne in the *Archæological Journal*, vol. iii. p. 285, where is also a description of the church by Mr. Petit.³ The Romanesque work, marked by pilaster strips, extends through the nave and north transept; the chancel is mostly Early English. There are some very important Decorated alterations; from the lantern arches being of that date, while the upper part of the tower is Early English, we may infer that the upper part was an addition to the Romanesque structure, and that it was afterwards underpinned, and the Decorated arches inserted. At the same time a south aisle was added to the nave, and other alterations made in detail.

The remains of Bromfield Priory Church are singular and irregular, owing in a great degree to late patchings and mutilations. At the east and north of the present chancel are two large plain Norman arches now blocked, showing apparently that the church was cruciform, though there does not seem to have been a regular lantern. These must be part of the original church, founded as a secular college in 1105. The part now remaining consists of the nave, with a north aisle and a tower engaged at the west end of the aisle, its lower portion forming a porch. These are Early English, early in the style. The outer door of the porch is plain, and unusually lofty, the inner door richer, and a good specimen of the style, as is the arcade with its columnar piers; the capital of the north-east respond is enriched with tooth moulding. Some domestic buildings abut on the south side of the church, but they are posterior to the dissolution, being probably remains of a house built out of the conventual erection.

The Society afterwards proceeded to inspect the ancient trees, commonly known as the "Druidical Oaks," in Oakley Park, where they were most hospitably received by the President.

³ On the question of long and short work, pilaster strips, and other marks of stone carpentry, see also Freeman's *History of Architecture*, pp. 215, 16. Stanton Church would belong to the second of the three periods of Anglo-Saxon architecture, which the author there endeavours to establish.

MORNING MEETING.

The President took the chair shortly after one o'clock, and after a few prefatory remarks, called upon Edward Rogers, Esq., Vice-President, who read a paper

ON THE DEPOSIT OF GOLD AND SILVER COINS IN WALES.

"In looking into the history of Wales, we find no record of any great or memorable battle, or (to be more particular) any battle where great and contending armies were placed in array one against the other. No battle seems ever to have taken place in Wales, *properly so called*, that is Wales within the Marches,⁴ and it seems rather to have been the constant practice of the Welsh people to have retreated as their foes advanced, and to have contented themselves with annoying them from the hills and fastnesses in which they secreted themselves. Holinshed says,—'The king, William Rufus, being much offended, bent all his force against the Welshmen, and entering into Wales began to spoil and waste the country. For he saw that the Welshmen would not join in the plain field, but kept themselves still aloof within the woods and marshes and aloft upon the mountains, albeit, oftentimes when they saw advantage, they would come forth, and taking the Englishmen and Normen at unawares, kill many and wound no small number: still the king pursued them by hill and by dale; but more to the loss of his own people than to the hurt of the Welshmen, who easily eschewed the danger of battle, and still at the straits and cumbersome passages, distressed many of their enemies.' Henry the First and Henry the Second both of them turned their forces towards Wales, where insurrection seems to have been rife, and both of them returned to their English Court, leaving matters much as they found them; nor does it appear that much impression was made upon the Welsh, till Edward the First attacked them with a large army and all his force,

'While down the steep of Snowdon's craggy side,
He wound with toilsome march his long array.'

"Still the Welsh did not advance to give him battle: and he was obliged to content himself with the massacre of the bards, and the creation of his son as Prince of Wales.

"The Romans seem to have advanced with little interruption through the country, and to have met with little effectual resistance after the capture of Caractacus; even the murder of the Druids provoked no absolute conflict. The Saxons scarcely showed themselves in the

⁴ The battle of Rhuddlan seems to have been little more than a skirmish; Giraldus says,—"Henry the Second, actuated by youthful and indiscreet ardour, and presuming to pass through a narrow and woody defile, experienced a signal defeat and very heavy loss of men. He entered Wales three times with an army, but in all these expeditions the king was unsuccessful, because he was principally advised by people remote from the Marches, and ignorant of the manners and customs of the natives."

country, and the Normans were contented to shut themselves up in their castles and to maintain the lands around them, to which they had obtained a claim by grants from the crown. They never had, nor ventured to assume, the dominion of the country. The last attempt upon the independence of Wales is of a later date, but ended like all former ones in disappointment and somewhat ludicrous defeat: I allude to the incursion made into Wales under the direction of Lord North, by a gentleman formerly well known in this neighbourhood, recommended to the command, I believe, by an ancestor of the noble President of this meeting: but I give the description in the sparkling and brilliant words of Burke, which may be some excuse for introducing so light a subject. It seems that Lord North thought to collect some undiscovered revenue in Wales, and to Mr. John Probert a commission was granted to this effect; and then says Burke,—‘Probert thus armed and accoutred proceeded on his adventure, but he was no sooner arrived in the confines of Wales than all Wales was in arms to meet him; that nation is brave and full of spirit; since the invasion of King Edward, and the massacre of the bards, there never was such a tumult, and alarm, and uproar, through the region of Prestatyn; Snowdon shook to its base, Cader Idris was loosened from its foundations; the fury of litigious war blew her horn on the mountains, the rocks poured down their goatherds, and the deep caverns vomited forth their miners,—everything above ground and everything underground was in arms; the *preux chevalier* Probert went to look for revenue, and like his masters he found rebellion. The wise Britons chose rather that their ancient moss-grown castles should moulder into decay under the silent influences of time, than that they should be battered down all at once by the lively efforts of a pensioned engineer. The noble lord yielded to that resistance, he submitted with spirit to the spirited remonstrances of the Welsh, and so ended the history of the adventures of the bold Baron North, and the good knight Probert, among the mountains of Venedotia.’ It is evident then that where there have been no great and important battles, there can be no remains which might interest antiquarian research in that respect. Most of the princes of Wales seem to have been buried quietly in their monastic or parish churches, or, before churches were built, in some appropriate place in the mountains; here they have been occasionally found with their personal ornaments attached to them; but they never seem to have concealed their treasure, if they indeed had any to conceal. The deposits of gold and silver coin occasionally found in Wales are evidently of a later date; and here it may be well to remark that most of those gold coins so deposited are as fresh and as sharp as if they were just issued from the mint, and have evidently not been much, if at all, in circulation. Who were the people then who made these deposits? I venture to suggest, that they were not the Welsh themselves, but persons who were driven or escaped across the Marches, on occasion of the civil commotions which were continually taking

place in the adjoining counties of England; and it has occurred to me that much light might be thrown upon the nature and extent of those commotions, both chronologically and historically, if those deposits, as discovered, were accurately examined, and referred to the events of those days.

"Generally speaking, the coins found have borne the impression of the actual sovereign or his immediate predecessor. For instance, the two gold angels of Henry VI., now in the Museum, were found together with many more in Kinsley Wood, above Knighton; here they may have been secreted by some timid or cautious Lancastrian, who never returned to recover his property, and whose secret died with him. I suggest, therefore, that if such inquiries were made, and times and seasons compared, that if on the discovery of any deposit of coins, the date of these coins should be diligently marked, it might lead to some conjecture as to the effects which those civil wars and commotions had upon the mass of the people, and thus in some respect elucidate the history of those eventful struggles. The main object of the true antiquary is to place in comparative review the past and the present, and to bring to the aid of this review the philosophy of history. He does not rejoice so much in the collection of unconsidered trifles, as in the adaptation of those trifles to the times in which they were produced; by these means he is enabled to come at some knowledge of the mode and customs of the people of those days, and to understand something of the economy of life of our ancestors, in long past and distant eras. Such investigations assist materially to open what have been called 'the two eyes of history, geography and chronology,' and to keep us from blundering on in blind conjecture or wondering ignorance. They place the antiquary on a level with the historian, and give an interest to much which is intrinsically of little value.

"Since I have had the honour of placing the foregoing paper in the hands of the Secretary, a circumstance has occurred to my recollection which tends much to corroborate the suggestions I have ventured to throw out. In the year 1830, some marauding persons in pursuit of hares or rabbits in the wood of Coed Ditton, adjoining Stow Hill, on removing a shattered piece of wood from the stump of a tree, were agreeably surprised by the sight of a considerable number of silver coins which fell out on the ground before them. I need not say that they availed themselves of the opportunity; and all that could be secured for the owner of the wood and lord of the manor were only three small pieces, which proved to be silver pennies of Edward I.; but among these coins were several with the date of Dublin, and others with the impress of Alexander of Scotland. Now it seems evident that this deposit must have been made by some soldier of Edward who had been with him both in Ireland and Scotland; we know that the king, after he had in some degree quieted the Irish, went immediately towards Scotland, and then turned his forces into Wales: his march into Wales is generally supposed to have been by

the north, and it is possible that he may have sent a detached force to guard his flank up the vale of the Teme, to join him on the banks of the Severn at Llanidloes, or some place in that quarter. This deposit then, if not the deposit of some straggler or deserter, might throw some light upon the memorable advance of Edward the First into Wales."

Mr. Wright remarked that the writer of the very interesting paper which they had just heard seemed not to have been aware that the burying of money in the ground was a common way of hoarding it up during the middle ages. It was the custom for bankers to do so with their hoards; and the histories of the middle ages are full of anecdotes illustrative of the practice. He thought that it was very seldom that those hoards were deposited by any one except those who resided on the spot. One anecdote of this nature occurred to his recollection. In the middle of the fourteenth century, a rich banker of Kilkenny, who possessed a large quantity of money, buried it in his garden. Some of his relations, knowing where it was hidden, dug it up and carried it away. The banker proceeded against them for the recovery of the money, but they pleaded that it was treasure trove, and that, for some reason which he did not remember, they had a right to it, and a long lawsuit ensued. In that way we may generally explain these deposits of money, although we may not be able to trace the reasons for the deposit.

Viscount Dungannon remarked that he could readily understand that private individuals, during troubled times, might bury money or valuables. In his own time, an iron chest containing his family plate was dug up from beneath a pigeon-house, where it had been buried by an ancestor of his during the Parliamentary War. But that was a very different thing from merchants and bankers doing so. On the other hand, it is very reasonable that persons who had become possessed of property by plunder, finding their tenure uncertain, should bury it, and from their not returning to the spot, nor entrusting the secret to any one, the deposit should remain until accidentally discovered. It did not seem likely, however, that persons in the class of life of merchants and bankers should deposit their money in places of a lonely character, where no one is known to have lived. He was not aware that there was any evidence of this in history.

Mr. Wright considered it more likely that men residing on the spot should do so, than a person going away, and uncertain whether he should ever return. In the middle ages people scarcely ventured even to furnish their houses, for fear that others should come and rob and murder them. The places which are now lonely were in many cases the sites of ancient cities.

Mr. Moggridge illustrated the question by a reference to the habits of the people of Gower. So frequently were they plundered by the Welsh chiefs, and by pirates, that upon the first alarm people were in the habit of hiding not only valuables but also the utensils of their kitchens. Another fact, which he was bound to mention, went rather

against the view which he took of the hoards of which they had heard. A considerable quantity of gold in the shape of ingots was found buried in a deserted chapel,—that would seem to have been deposited by some person in trade. Gold would probably not have come into the possession of people living in that district in the shape of ingots.

A paper was then read by R. Kyrke Penson, Esq., on Ludlow Church. The Society proceeded to the Church, where the principal architectural details were pointed out by Mr. Penson. They afterwards proceeded to the Castle, and spent some time in the examination of the magnificent ruins.

EVENING MEETING.

The President took the chair at half-past seven o'clock. He observed, in reference to Mr. Penson's paper on Ludlow Church, that a more clear, more interesting, and more able statement could not possibly have been made. He was anxious further to state, that the facts which Mr. Penson had shown them, upon accompanying him to the Church, in illustration of his remarks, he was sure must have been satisfactory to every one who heard them. He felt that he should not have done justice to Mr. Penson or to the Society, had he not made those remarks previous to their entering upon the business of the evening.

Mr. Moggridge proceeded to make some remarks on a Cruciform Mound, near Margam, in Glamorganshire, which he copiously illustrated with a black board and small sketches on paper, and said,—This mound was still well defined and of considerable magnitude, each arm being eighteen feet wide and seventy feet long, measured from the centre, where it is two feet high. It was entirely composed of earth, except under the point of intersection, where, on the level of the adjoining ground, was a curious arrangement of flat stones unhewn, but selected with care, so that the projecting part of one fitted into a hollow in the next, like the articulation of a skeleton. Situated upon one of the mountains which rise above Port Talbot, this curious relique had escaped the ruthless hand of agricultural improvement up to about forty years ago, when that part of the hill was enclosed. For another fifteen years it remained untouched, but then the plough passed over it. He found the old man who then guided that plough, and from his testimony the mound was three feet six inches high, and the sides so steep that the horses could scarcely stand upon them, "therefore," he observed, "we ploughed it down at each ploughing." Never having seen or heard of any such cruciform earthwork, he communicated with many eminent antiquaries both in England and in Ireland, whose answers accorded with his own experience, all tending to show that this was a unique specimen of an erection, the object of which he could but vaguely guess at. When Christianity first spread in Britain, druidic remains were held in great reverence—a reverence sometimes amounting to adoration. It was not unusual with the early Christians in order, if he might so say, to *depaganize*

such remains, to cut the figure of the cross upon them. Now this mountain abounded in tumuli to a remarkable extent, indicating that it might have been, in ancient times, chosen and set apart for religious purposes. If so, it would be regarded with peculiar abhorrence by the early Christians, who, to hallow it, might have raised the symbol of their salvation, perhaps upon the very spot where one of the *Llans*, the circles for druidic worship, was situated. That the Llan occupied the site of the present cross was the more probable as he had been unable to find any place fitted for the exercise of those pre-Christian rites in the immediate vicinity. He would not be understood to advance the above solution of the difficulty with perfect confidence; it was a mere guess, which might suffice until a better was offered. This much however was certain, that "Y Groes," the cross, was sufficiently remarkable to be referred to in the names of sundry places in the neighbourhood, as "Lanton-y-groes,"⁵ the flat under the cross, a house situated exactly as the name imported; "Tan-y-groes," the fire of the cross; and "Groes-wen," the blessed cross.⁶ The Ordnance surveyors had here caught the shadow and lost the substance; the name was preserved, but was given to a curious collection of tumuli 1400 feet west of Y-Groes, which was itself not depicted on the map, possibly from the field having been in corn when the survey was made. In conclusion, he must acknowledge his obligation to Mr. Evans, a very intelligent young gentleman, who was then residing at the farm-house to which the field containing the cruciform mound belonged.⁷

Viscount Dungannon expressed great regret that the paper had not been read in the presence of some one who could have thrown light upon it. He felt that it ought to be looked upon in a religious point of view, for it showed the practices adopted by the early Christians for the suppression of paganism, and the spread of Christianity.

Viscount Dungannon then read to the meeting a paper on the final completion of the Excavations at Valle Crucis Abbey.⁸ His observations were illustrated by a number of drawings from the pencil of Mr. Penson.

Mr. Freeman in alluding to that part of Lord Dungannon's paper in which his Lordship had stated that, though the monasteries were dissolved, yet the monastic buildings and churches were generally spared till the time of the civil wars, remarked that there were numerous instances of their being destroyed immediately after the

⁵ Query—"Llain-tan-y-groes?"—W. B. J.

⁶ "Tan-y-groes" is merely "Below the cross:" is "Groes-wen" anything more than Whitecross?—W. B. J.

⁷ Since the Ludlow Meeting, the owner of the land on which the cross is situated—Mr. Talbot, of Margam—has kindly promised that the further progress of the destructive plough shall be stayed, and the ground permanently laid down to grass. I cannot help thinking, that if similar requests for the preservation of antiquities were made to landowners generally, they would be, in many cases, as readily and liberally responded to.—M. MOGGERIDGE.

⁸ Ante, p. 276.

dissolution. Monastic churches must be carefully divided into two classes; those which were exclusively monastic, and those which were also parochial, when the nave ordinarily belonged to the parish, and the choir and its adjuncts to the monks. In the former case, where a church fell wholly into private hands, its fate depended wholly on the caprice of its possessor; some, as Tintern, remained, as the noble Viscount had observed, perfect, or nearly so, until the civil wars; others were demolished immediately on the dissolution. Mr. Freeman referred to Mr. Wright's *Collection of Letters on the Suppression of Monasteries*, for the details of the destruction of the churches at Lewes and Jerveaux immediately on the suppression of their monasteries. In the other class, the choir sometimes came, as at Tewkesbury and Dorchester, into possession of the parish by distinct purchase; otherwise it was usually dismantled, and often completely destroyed, very soon after the suppression. Thus the choir of Fotheringhay Collegiate Church, suppressed under Edward VI., was at least in ruins when Queen Elizabeth visited the castle; that of Leominster Priory, with which he hoped to make the Association more familiar next day, had vanished even so soon as Leland's survey of that town.

Lord Dungannon said he was not aware of any case of the actual demolition of a conventual church so early as those Mr. Freeman had mentioned.

Mr. Wright mentioned the well-known case of Somerset House, as actually erected out of the materials of monastic edifices by the Protector Duke of Somerset.

Mr. Freeman inquired if the materials of Somerset House were not rather those of bishops' palaces and parish churches? Such he believed was the case, and, if so, it strengthened his argument; to the monastic buildings the grantees had, at least, a legal right, which probably did not exist in the case of all the buildings seized on by the Duke of Somerset. If they had so little regard for such structures even when their acquisition was a mere act of violence, much less were they likely to respect them when they had a clear legal title in their favour.

The Rev. J. Webb exhibited an interesting document of the 18th Edward I., 1289-90, on which he read a paper of some length. The document, which is a long roll of parchment about a foot wide, is entitled, "The Roll of the Household Expenses of Richard, [Swinfen] by the grace of God, Bishop of Hereford." This curious document, which Mr. Webb stated had been borrowed for the occasion from Sir Thomas Winnington, contained a most minute account of every particular of the Bishop's household. It was written by his chaplain, John de Kemeseyr, and showed not only the expenses of the household, but also the journeys and movements of the Bishop on various occasions. His visitations at Kington, and other places in this diocese were duly recorded; and also a journey to Bishop's Castle and other places in Shropshire. A journey to

London is particularly noticed. On this occasion he made a present to the king and queen. The members of his household consisted of about forty persons, most of whom attended him on that occasion.

After the meeting, the company adjourned to the Committee Room, where refreshments were provided; but the business of the evening having been unexpectedly protracted, they soon dispersed.

THURSDAY, AUGUST 27TH.

EXCURSION.

The excursionists started from Ludlow this morning about nine o'clock. The first place visited was Brampton Bryan, where the interesting ruined fortalice attracted the attention of the members. From thence they proceeded to Coxall Knoll, supposed by some to have been the site of Caractacus' final defeat. Thence they visited the Gaer Ditches, or Caer Caradoc, not the hill so named near Church Stretton, but a camp on the range of hills at a short distance west of Coxall Knoll. This spot, it will be seen by reference to the report below, is considered by Sir R. Murchison to have been the site of the decisive encounter. From this spot the excursion took a geologic turn. A considerable number of the party, headed by Sir R. Murchison, went to visit the Holloway Rocks. Thence they made their way to Stanage Park, where they were hospitably entertained by Edward Rogers, Esq.

EVENING MEETING.

The President took his seat shortly after half-past seven o'clock, and E. A. Freeman, Esq., read a paper on Leominster Priory Church, which he illustrated by a series of diagrams, in chalk, showing the Early Norman portion of the Church and the subsequent alterations.

Sir Roderick I. Murchison having been called upon by the President to explain his views of the structure of the region around Ludlow, commenced by apologizing for what must be considered a digression from the main objects of a meeting of archæologists. He then stated, that when he began, twenty-one years ago, to make his researches on the tracts watered by the Teme and the Wye, a great problem in natural history remained to be solved;—nothing less than what had been the succession of animal life as proved by the fossil remains imbedded in the older rocks. That question he had answered by interrogating the strata of Shropshire, Herefordshire and the adjacent Welsh counties, from Montgomery and Radnor on the north, to Brecon, Caermarthen and Pembroke on the south-west; and the results flowing from seven years of labour were embodied in what he termed the *Silurian System*. Subsequently extending the application of his views to Norway, Sweden, the Ural Mountains, Russia, and Central Germany, he had satisfied himself that the lower Silurian fossil remains were the oldest which could be detected; for in all

those countries, as well as in North America, observers had found that the lowest fossil bearing stratum was invariably similar to that which was also the lowest or oldest in the Silurian region. Hence, he next suggested, that all the fossiliferous rocks of North and South Wales would be found to fall into the same order which they exhibited in his special region, the Siluria of King Caradoc. This view has been entirely confirmed by the Government Geological Surveyors, and Sir Henry De La Beche, who, by the publication of their coloured maps, have shown that throughout Wales the same order prevails as in Siluria, and in many foreign lands.

The fundamental rocks of all the series of primæval life are what he originally called the Cambrian rocks of the Longmynd and Haughmond Hills of Shropshire, which are now demonstrated to be as ancient as the oldest nuclei of Wales, as seen at Harlech, Llanberis, St. David's, &c. Reposing upon the ancient grauwacke in Shropshire, are the schists and quartz rocks of the Stiperstones, in which the earliest traces of fossils begin to appear, and these are followed by overlying strata of flagstones and sandstones, as exhibited in the wild mining tract around Shelve and Comdon, which, with its volcanic grits and other igneous rocks, is the counterpart (though of less altitude) of Snowdon and Cader Idris, and is charged with the same organic remains as occur in those mountains of North Wales. Next in the ascending order are the Caradoc sandstones, which being largely developed around the boldest of the ridges which has preserved the name of the great Silurian chief, were actually so named. Then follow the upper Silurian rocks of Wenlock and Ludlow, with their respective limestones and their numerous peculiar fossils. The uppermost of these rocks, on which Ludlow Castle stands, is, in fact, the very summit and termination upwards of the long series of sediments which, in honour of the region of Caractacus, *where their order was first worked out*, have been termed Silurian; and Sir Roderick hoped that archæologists would approve of his having so named these formations, that the names of ancient Britain had become quite familiar to men of science in all quarters of the globe. The Ludlow rocks, for example, are now spoken of in every country wherein strata occur that contain the same fossil remains as the rocks on the banks of the Teme. Special attention was then directed to the uppermost layers of those Ludlow rocks which pass under the old red sandstone, opposite the castle at Ludford, as being the most ancient rocks in which the remains of the vertebrates of the sea or fishes have been discovered. The discovery of these ichthyolites, which was made by the lamented Dr. Lloyd, of Ludlow, and the Rev. T. T. Lewis, of Aymestrey, was recorded in the *Silurian System* as a feature of the deepest interest. Fourteen years had passed away since Sir Roderick Murchison reasoned on these small fossil fishes, as the first-born of this class which had ever been disinterred; and the zealous researches of hundreds of hard-working geologists in all parts of the world have not succeeded in detecting a single form of a fish in any one of the

thousands of strata which lie beneath the upper Ludlow rock ; and as these inferior strata constitute its chief mass, the Silurian system is thus marked out as the great invertebrate period of former life.

Sir Roderick next touched upon the uses of geological science when rightly applied, pointing out how an acquaintance with the characters and contents of the venerable Silurian rocks would prevent any one from looking in or below them for coal, which was formed out of plants and vegetables, which grew in a subsequent era ; he also indicated where mineral ores might probably be found, and explained how the qualities of soil and the true principles of drainage were dependent on the geological structure and position of the subsoil. After adverting to the advantages which every architect would derive from a study of the nature of the building stones which he employed, and praising the wisdom of the earlier builders of our great ecclesiastical edifices and castles for their choice of stone, he reminded his auditors that it was mainly from the Cambrian and Silurian rocks, which had undergone certain mutations and had been mineralized, that the chief accumulations of gold had been derived in all countries, and during all the ages of man, from the days of Job to those of the Australian "prospects." Not pretending to develop his ideas on these collateral subjects, and again apologizing for the intrusion of so much geology, Sir Roderick expressed his belief that all true archæologists would admire the works of the great architect of nature, as registered in the stony bands of the earth.

He concluded by stating that the geologist who pryed into the oldest records of creation was truly what Cuvier had termed "an antiquary of another order," and, therefore, he again craved the approval of the Cambrian Archæologists for his having affixed to the most primeval of all sepulchres names that must be dear to ancient Britons, and which carry us back from the earliest days of our own history, to the remotest of former periods in which traces can be obtained of things that once lived.

In illustration of the views of the order of succession of the primeval rocks, which was now proven and admitted in various countries, Sir Roderick exhibited a long coloured section from the crystalline rocks, which are of older date than the Cambrian and Silurian strata, through all the formations, up to the coal, overlying the old red sandstone ; and directing attention to some beautiful geological maps of the government surveyors, he incited the public to become possessed of them at the very moderate price at which they were sold.

Having disposed of the geological subject and its connexion with the Silures, Sir Roderick took a brief view of the probable position in which Caractacus made his last great struggle against Ostorius, contending, that although Coxall Knoll, on the left bank of the Teme, formed very probably a *portion* of the defences of the British chief, that small and insulated patch of ground was quite inadmissible as the great battle field. If Caractacus had been so imprudent as to fight in a position so cut off from the hills, and had so huddled all his

forces into this small space like sheep into a pen, they must infallibly have been all taken by the Romans.

From having formerly served as a soldier himself, Sir Roderick sustained his former view, as put forth in a prefatory notice of his own, but entitled the *Silurian System*. He still maintained that, although Coxall Knoll may have been an advanced post on the extreme left of the line of defence of Caractacus, the chief resistance must have been made in the rocky precipices which lead up from the Teme to Holloway Rocks and Stow Hill, as the "ardui montes" of Tacitus, is an expression which can in no way be applied to Coxall Knoll. Driven from that line, Caractacus would necessarily fight in retreat to the Gaer Ditches, distant only two miles, and there making his ineffectual last effort, he only just escaped with some of his followers into Clun Forest, whilst his wife and children would be taken prisoners in the old camp, which has ever since borne the name of Caer Caradoc.

Mr. James Davies, of Hereford, then rose and said that he considered the subject of the site of the last battle of Caractacus, which had been proposed for their discussion that night, did not so much involve the question whether Coxall Knoll or the Gaer Dykes was the spot on which the final struggle took place, as whether the vicinity of those two hills, could, upon a general survey of history, be fixed upon as the scene of warfare. Several places had been named by various authors. Mr. Duncumb, in his Herefordshire History, names Coxall Knoll; Humphrey Lhwyd fixes upon Caer Ddynod, an opinion in which the late Rev. J. Williams coincided; whilst Mr. Ffoulkes, at the Dolgellau meeting of the Association, endeavoured to prove that the Breidden were the hills connected with this glorious defeat. Mr. Davies then delineated the line of march of the contending armies to the neighbourhood of Coxall Knoll, and noticed the remarks of Tacitus upon the *locus in quo*, which he considered should not be taken too literally, as it must be borne in mind that Tacitus was never in Britain, and a latitude must be allowed in the accounts he has handed down. As regarded Coxall Knoll, it appeared that from its situation as respects Brandon Camp, upon which the Romans were stationed, that encampment was attacked, and a retreat probably made to the Gaer Dykes, a little to the north, where the final defeat took place; so that both places are intimately connected with the warfare, and more in correspondence with the words of Tacitus than any of the other vicinities which have attracted the notice of the antiquary.

Mr. Thomas Allen said a friend of his, Mr. Henry Pidgeon, of Shrewsbury, had forwarded to him a paper to be read to the meeting, but he should refrain from doing so at that late period of the evening. It was entitled, "Suggestions as to the probability of Cefn-y-Castell, on the confines of Shropshire and Montgomery, being the post occupied by Caractacus, and forced by Ostorius, in the conflict between the Britons and Romans." Mr. Allen stated, that as the only account

of the battle was to be found in Tacitus, he would read a literal translation of the passage, from which it would appear that a position such as Coxall Knoll could not have been in the historian's mind. He then read the following passage from Tacitus (*Annals*, b. xii. c. 33):—"Ostorius then set out against the Silures, who, besides their natural fierceness, were relying on the vigour of Caractacus, whose many doubtful, many successful issues (in battle) had raised him above the other generals of the Britons. But he having the advantage, as well by craft, as (his knowledge of) the treacherous nature of the country, though his force was smaller, led the war into the territory of the Ordovices, and those having joined him who were fearful of the consequences of a peace with the Romans, he resolves to try his last chance; having, too, fixed on such a spot for the battle that the approach and retreat in all respects unfavourable to the Romans, might be most easy to his own men. Then among lofty mountains (he took his position) and if anywhere it was easy of access, there he heaped up, in front, stones in the form of a rampart. A river, too, of which the passage was uncertain, was running in his front, and troops of his best soldiers were stationed to protect the baggage. The readiness of the Britons for the battle took Ostorius somewhat aback, besides which the river in his way, and a rampart in addition, the lofty heights too, in short everything that was difficult to the Romans, and of constant resource to the defenders of the position, caused him alarm. His soldiers, however, began to be clamorous for the fight. Before this, Ostorius, having taken a survey of those parts of the position which seemed impassable and those not so, leads on his forces, and passes the river without difficulty. When they reached the rampart, as long as they fought with missile weapons they had the worst of it both in killed and wounded. Afterwards, placing their shields over themselves in the form of a tortoise, they were able to throw down the rude fastenings of the rampart, and then the combat was hand to hand. Then the Britons began to retire to the height of their mountains; but hither too the light and heavy armed troops burst on; the former rushing at them with darts, the latter following in close order. The ranks of the Britons on the other hand were broken, among whom there was no covering by breastplates or helmets, and if they turned to face the auxiliaries, they were struck down by the swords and darts of the Roman legions; and if they attacked these latter, the like befell them from the swords and spears of the auxiliaries. The victory was complete, and the wife and daughters of Caractacus being captured, his brothers, too, surrendered."

The following is the substance of Mr. Pidgeon's paper, which as before stated, was not read to the meeting in consequence of the lateness of the hour at which it was introduced by Mr. Allen. The subject was introduced by a description of the Breidden mountains, which, Mr. Pidgeon stated, were situated in that part of the parish of Alberbury which lies in Montgomeryshire, but extend themselves

along the immediate confines of the county of Salop, and of which Cefn-y-Castell, now generally called Middletown Hill, forms a portion. He then proceeded to show that of all the various and imposing sites on which the renowned Caractacus is said to have erected his standard of liberty and independence, the northern point of Cefn-y-Castell was the most likely to have been the place occupied by the camp of this warlike prince—especially as being a site most central in the mountainous regions of the Ordovices. He then particularised what might have been his lines of circumvallation, one above the other, for the protection of the army of reserve, and as may now be traced on the eastern side of the southern line of the Breidden; his outposts, at the north-east point of the Bausley, the northern side of the Breidden, and its lower continuation, &c. The smaller eminence of Bryn Mawr, and various other points of defence in the vicinity were also enumerated, as showing the skill and comprehensive genius evinced by Caractacus in selecting the place now suggested, as the site where he might concentrate and assemble his followers in battle array for the defence and support of the liberties of his countrymen against the arbitrary dominion and crushing power of the Roman Emperor, Claudius Cæsar. Mr. Pidgeon then described what may be viewed as the outposts of Caractacus, as formed at the lower extremity of the Bausley, where two roads intersect each other from Alberbury and the Old Ford, or "Weir," to Welshpool, and from Westbury to Landrinio. The interior of the principal camp was likewise fully described as being ingeniously formed, and defended with a rampart of stone on the east and west points; at the latter was the entrance, and two deep entrenchments surrounded each of the other extremities, which altogether gives it an elliptical form, encompassing about three acres of land. From the interior of this fortress, the British king might overlook in the distance his smaller outpost at the eastern or lower extremity of the Bausley—a spot presumed, as according to Tacitus, where a troop of his (Caractacus') "better men had been stationed for defence." At this point the British chieftain could also overlook a deep and rapid ford, at the present day more generally known as the "Old Weir," across the Severn, at a curve in the stream about a mile below the village of Alberbury, and through which it may be supposed that Ostorius, with the Roman soldiers and a strong colony sent from Camalodunum, (Camerton, county Gloucester,) crossed from the plains of Clawdd Coch. Other circumstances connected with the probable line of march in this vicinity, the arrangements of the battle, and the commencement of the attack, explanatory of details recorded by Tacitus, were also elucidated in support of the suggestion for fixing upon this spot as the site of the celebrated conflict which ended in the defeat of Caractacus.

Mr. Wright proceeded to make some remarks on the general character of ancient camps and earthworks. With regard to the last campaign of Caractacus, and the site of the battle in which he

was finally defeated, Mr. Wright thought that they had not sufficient information in the ancient writers to enable them to come to any sure opinion. Sir Roderick's opinion might be correct, but it might just as easily be the contrary; it was on this account one of those fruitless discussions which antiquarians would do better to avoid. In regarding ancient earthworks, Mr. Wright recommended that they should begin with the simple principle that a certain number of men with spades or other implements could, in a certain space of time, make an entrenchment of any form which might occur to them, and when they had left their work, there was nothing to show who had been the workmen. Such was the case with all works of this kind. The only evidence of their origin and destination must be sought for in excavations, and the archæology of this early period must depend chiefly on the pick and the spade. To call every entrenchment a camp, and call it dogmatically British or Roman, without knowing more about it than was usually the case, is not the duty of an antiquary. It was so natural to form an inclosure for any purpose by surrounding it with a bank, that they were not justified in considering every inclosure necessarily a camp. Among British remains, they found a barrow or funeral mound frequently surrounded with an entrenchment, which sometimes inclosed two or three barrows, and at others a whole cemetery. Mr. Wright was inclined to consider that many of the circles on hill tops were once cemeteries, and in some of these, as on the Brown Clee Hill, the remains of the cemetery were still found. Again, what right had they to suppose that the Romans did not make entrenched inclosures for other purposes besides camps? It was highly probable that they made them for many other purposes, and the notion was now completely exploded that the Roman camp must always be square. There was another people who were usually left out in the consideration of this subject—the Anglo-Saxons. The residence of the earlier Anglo-Saxon chiefs, as described in the Anglo-Saxon poetry and romance, consisted of a hall surrounded by chambers and other buildings, and the whole inclosed by an earthen wall or intrenchment of defence. It was called a *beorg* or *burg*. Its site was usually selected on an elevated spot whence the chief could see as much as possible of his broad lands. As the interior buildings were made only of timber they soon disappeared, and the entrenchment remained, with nothing to identify it as Saxon rather than as British or Roman. He felt confident that many of the supposed British or Roman camps in this country were nothing more than the entrenchments of the mansions of the Anglo-Saxon chiefs. In the attempt to identify them, they must not overlook their popular distinctive names. They knew that the Anglo-Saxons applied the term *caster* or *chester*, derived from the Latin *castrum*, to Roman fortifications; the Welsh used *caer* (also from *castrum*) in the same sense. Wherever they found the Saxon term, they were sure that it was a Roman site; but this, he believed, was not always the case with the Welsh *caer*. The Saxons, as before stated, called the mansions of their chiefs

beorgas or *burghs*, and as the names were given to them contemporaneously with their existence and use, they were justified in ordinary cases where *bury* or *burrow* occurred in the names of those supposed camps, to consider them Saxon. This of course was not always correct, and the Saxons themselves might have been deceived sometimes into giving this name to old earthworks. Mr. Wright gave several instances of entrenchments bearing such names which were proved to be Saxon, and said that the Bury Ditches, which they had visited in one of their excursions, reminded him forcibly of what he should suppose, from reading Saxon poetry, to have been the mansion of a Saxon chief. Mr. Wright concluded by stating that they should not pronounce every entrenchment a Roman or a British camp at will, but that, previous to entering upon theories like those which had been started this evening, they must have a more correct classification of ancient entrenchments, and that that could only be done by means of very careful examination.

The President said that it certainly appeared to him, from the personal survey of the country which he had made, that the words of Tacitus corresponded to the hills which they had visited,—there were the *ardui montes*, the *vadum incertum*, and just such a hilly district as Caractacus and his army would choose for their defence. He fully coincided with the views so ably expressed by Sir R. I. Murchison.

FRIDAY, AUGUST 28TH.

EXCURSION.

The first point of interest chosen for examination was the Priory Church of Leominster, of which Mr. Freeman had given the Society an accurate account on the preceding evening. That gentleman now illustrated his paper by observations made on the spot, and was listened to with great attention by several of the inhabitants of the place, who had not the advantage of hearing his paper at Ludlow.

After leaving Leominster, the first point visited was Kingsland Church, one of the usual picturesque Herefordshire type, with clerestory and high roof, but with the tower in this case occupying the west end. The building is chiefly Decorated, but some remains of an earlier church are attached to the chancel; the tower also is Early English, with Decorated alterations. The windows afford a most wonderful study of Geometrical, Foil, and other varieties of early tracery, exhibiting some very unusual forms. Those in the clerestory and some others are circular. Aymestry Church was next made the object of a very cursory visit; it contains a roodloft and a clerestory of trefoil-headed lancets, which seem to begin in this region, a type of proximity to Wales. The last objects explored were Wigmore Church and Castle; the former is a rude Romanesque structure with Decorated additions; it has some herringbone masonry and a good Decorated roof.

EVENING MEETING.

The President took the chair at half-past seven o'clock, and the proceedings commenced with the reading of a paper by T. O. Morgan, Esq., on the History of the Parish of Carno, Montgomeryshire.

Mr. W. Basil Jones said he was quite sure that the thanks of the Association to Mr. Morgan for this paper, warmly as they had been expressed, would be much warmer if they knew the pains he had taken for the good of the Society. He was aware that Mr. Morgan had deprived himself of the pleasure of attending some of the excursions, in order to devote the time to the elaboration of the paper which they had just heard. There was however one point in that paper on which he would venture to remark. Mr. Morgan had spoken of the "short-sighted policy" of Roderick the Great in dividing his inheritance between his sons. Now it is certainly true that "union is strength:" but although it is much better to keep a nation together when you can, it is much better to divide it when you cannot. In point of fact Roderick was not king of all Wales, as the country of Gwent formed no part of his dominions. And, if the chronicles may be trusted, those districts which did, had accidentally been centred in Roderick. He inherited North Wales from his mother, Powys from his mother, Ceredigion, and probably Dyfed, from his wife. Until that time these regions had never been under one head, nor were they likely to remain so, as there existed between their populations a principle of mutual repulsion, which would prevent their ever coalescing. Mr. Jones thought that Roderick had shown greater wisdom in placing the several portions of his dominions under the rule of distinct members of his family, and thus binding them together by the ties of kindred, than he would have done had he attempted to unite them under a single head, from which they would infallibly have flown off. If he might venture to compare small things to great, Mr. Jones would draw a parallel between the conduct of Roderick the Great and that of Charles the Great, both in the fact, and in its results.

Mr. Wright said, he regarded it as one of the most important duties of an association like the present one, in visiting different localities, as they have done each year, to look upon those important monuments of past times which were in the possession of the public bodies of the county they visited. It was by so doing, by explaining to those who held valuable records of the past which they possibly did not understand, that they rendered the best service to the country at large. They sought to preserve churches from spoliation, and records from destruction, or at least to prevent them from being regarded as waste paper. Among the most interesting documents were the municipal records of corporate towns; and, generally speaking, whenever he had had the honour of accompanying these associations in their annual meetings, he had tried to illustrate the

records of the place they visited, to show the interest and duty of the authorities to protect them, and he was happy to say that his efforts had been crowned with great success. He had visited many towns and examined numerous records; he had also seen those of Ludlow, and he could say that he had never met with any town whose records were more interesting, and on the whole so well preserved. But, unfortunately, from certain causes those records were not in the possession of the town, and what he wished to urge upon his fellow-townsmen was, to do all they could to get them back again. Perhaps before he spoke of the means to be adopted for their recovery, he had better tell them of what they consisted, and he need hardly say that the records were to a certain degree of great variety. There were several different classes equally interesting, and more particularly the account books, which were preserved in the Ludlow records as far back at least as Henry VII. They had in those books a regular account of the receipts and expenditure of the corporation. The domestic accounts had a certain degree of sameness year after year, but they illustrated in a very interesting manner, the state of society, manners, customs, the rate of wages, &c. The foreign accounts were even more interesting than the former, because they told them of many things relating to events of public importance. These were extremely well preserved, as also the original bills which gave the details of the items. Besides these there was a large bundle of papers, many of which were of the time of the Commonwealth, and signed by Prince Rupert and other distinguished men. Another class of records of great interest were the rolls of the courts of law, and of gaol deliveries: these also were well preserved, and dated back to the fifteenth century. But there was a particular circumstance connected with them, and that was, that pinned up with the rolls were, in many cases, the original minutes of the evidence of the witnesses as far back as Henry VII. Nothing could be more interesting, as they would enable the historian to form a correct opinion of the manners and customs of society at that time. The only other place where he had found similar documents preserved was at Canterbury. The Ludlow collection was superior to any he had seen, and he thought a volume of great interest might be made up from them, which would show the condition of their forefathers for at least three centuries. He was sure that the inhabitants of Ludlow would feel that it was for their honour and interest that those documents should be placed in their right depository, where they would be available for the purpose he had just stated. It appeared that a few years ago, in consequence of a Chancery suit, the records had been sent to the Court of Chancery, where they had remained ever since. He had heard that certain lawyers had a lien upon them, and he had also heard that some members of the corporation thought they were not worth the expense of bringing them back again, but he believed that was not true. He would explain to them that they were really worth infinitely more than any labour or expense that might be attendant upon their

recovery, for the papers signed by Prince Rupert and others would sell for large sums. He hoped the town would take this matter into consideration. His object in addressing them upon the subject was to impress upon them the importance of recovering possession of these interesting records, and he would offer them the utmost aid, and he could use some influence in London, to accomplish so desirable an object. He would do something more than that; if they would exert themselves and regain possession of the documents, he would, at his own expense, come down to Ludlow, and sort, arrange and catalogue them; and he would then do what he could to make them still better acquainted with the value of the documents they possessed.

The Rev. John Phillips, Rector of Ludlow, then rose, and after thanking Mr. Wright for his liberal offer, said, that as to archæology he was but a silent listener, but he had derived great pleasure and benefit from what he had heard, and from the papers that had been read to the Association. But when he heard a question of great public interest mooted by a man like Mr. Wright, he could not remain silent. He hoped his fellow townsmen would thank Mr. Wright most cordially, as he did, for the great interest he had taken in this matter, and also for the liberal offer of his time and assistance to sort and arrange the documents. He felt perfectly sure that if the view Mr. Wright had taken was carried out, it would be productive of benefit not only to that town and neighbourhood, but to the whole country at large. He hoped that the President, who had always taken a deep interest in the town, would lend his assistance in promoting the scheme now proposed.

Mr. Moggridge said the subject which had been so ably advocated by Mr. Wright was one that had been carried out most successfully at Swansea, where the records went further back than even those of Ludlow, although in other respects they might not be so valuable. They had been arranged by Mr. G. Grant Francis, a member of this Association, and made up into books, and thus they were preserved, and were easy of access. He thought it might be well to mention this circumstance to show that the scheme was perfectly practicable.

The President felt it to be his duty to make a few observations on this subject. There were, no doubt, many interesting records belonging to the corporation of Ludlow. He was connected with the corporation for many years, and therefore could bear testimony to the existence of many valuable papers which belonged to it. He believed however that a great many papers were accidentally destroyed by fire a few years ago. Therefore, that which Mr. Wright supposed to be a perfect collection would be found to be imperfect. As to the books of accounts, they dated quite as far back as the period named by Mr. Wright, if not further; but they were not continued in an uninterrupted series. In consequence, however, of events to which he would not now allude, he believed that certain parties had a lien upon the documents, and they must remain in the possession of the Court of Chancery until such courses were taken for their removal as were

necessary. He did not feel called upon to say more; all he could state was that he only wished the documents were deposited in the town, where they ought to be.

Mr. Wright in reply said that he spoke of the records as they now existed in chests in the cellars of the court of the Master in Chancery. He considered them, as a collection, more perfect than usual, and the destruction by fire, mentioned by the President, must, he thought, have occurred to some other town documents. He had caused some inquiries to be made in London in the quarter where the greatest opposition to their return was said to have arisen, and he was inclined to think that those who made the opposition might easily be induced to withdraw it.

Several other persons took part in the discussion, which closed with a declaration by George Anderson, Esq., that although he had the greatest claim on the corporation of any of the creditors, he would make no opposition to their return.

Mr. Moggridge then proceeded to make some observations on the custom of the sin-eater and said,—The custom of employing the *sin-eater* probably obtained in ancient times throughout a large portion of Wales and its Marches. When a person died, the friends sent for the sin-eater of the district, who on his arrival placed a plate of salt on the breast of the defunct, and upon the salt a piece of bread. He then muttered an incantation over the bread, which he finally ate—thereby eating up all the sins of the deceased. This done he received his fee of 2s. 6d., and vanished as quickly as possible from the general gaze; for, as it was believed that he really appropriated to his own use and behoof the sins of all those over whom he performed the above ceremony, he was utterly detested in the neighbourhood—regarded as a mere Pariah—as one irremediably lost. In Caermarthenshire, not far from Llandeibie, was a mountain valley, where, up to the commencement of the present century, the people were of a very lawless character. There the above practice was said to have prevailed to a recent period, and going thence to those parts of the country where, from the establishment of works, and from other causes, the people had more early become enlightened, he found the more absurd portions of the custom had been abandoned, while some still remained. Thus near Llanon, within twenty years, the plate, salt and bread were retained,—near Swansea (and indeed very generally) only the plate and salt. In a parish near Chepstow it was usual to make the figure of a cross on the salt, and cutting an apple or an orange into quarters, to put one piece at each termination of the lines. There were other slight variations in those parts of the custom still extant, as indeed variations existed in old times when it prevailed in all its profane absurdity, an instance of which might be found in the adjoining county, as mentioned by Aubrey in the Lansdowne MSS. at the British Museum. (See *Hone's Year Book*, p. 858.) “In the county of Hereford,” he says, “was an old custom at funerals to hire poor people who were to

take upon them the sins of the party deceased. One of them (he was a long, lean, ugly, lamentable poor rascal) I remember lived in a cottage on Rosse highway. The manner was that, when the corpse was brought out of the house, and laid upon the bier, a loaf of bread was brought out, and delivered to the sin-eater over the corpse, as also a mazard bowl of maple full of beer (which he was to drink up), and sixpence in money; in consideration whereof he took upon him *ipso facto* all the sins of the defunct, and freed him or her from walking after they were dead." Here the same end was sought to be attained by a slightly different form. The difference in the fee was somewhat striking, from whence it might be argued that a Caermarthenshire soul was worth five times as much as that of a Herefordshire man—unless indeed it was not rather to be accounted for by supposing that the stout Marcher had fewer sins to get rid of.

Mr. Allen observed that in reference to the custom of placing salt on a corpse he was able to bear testimony to its existence in another county (Pembroke), in which their Association met last year. When a poor person died, a plate with a heap of salt on it was placed on the body, and in the salt was stuck a lighted candle. He should like to ask Mr. Moggridge if there was any necessary connexion between the custom he had mentioned of the sin-eater, and the one just named by himself. He could not exactly see, but did not deny it. Some persons might think it was rather Romish in its nature. He did not see that there was any connexion between this custom and the introduction of the "sin-eater." The popular notion, in Pembrokeshire, with reference to the placing of salt on the bodies of the dead, was that it kept away the evil spirit. It was usual, after the candle had been lighted, for the friends of the deceased to watch through the night over the body, in order that they might, by their presence, keep off the evil spirit. As regarded the salt, he thought it might be explained in this way—as an emblem of purification; it might be that the salt was for purification, and the candle for keeping evil spirits away. This was a subject, if any person took delight in it, on which further light may be thrown; for those meetings were not only for the purpose of stating what they knew, but also to induce a search for further information.

The Rev. I. Burleigh James suggested as the origin of the custom the scapegoat mentioned in the Bible.

Mr. Jelinger C. Symons would like to know whether this custom of sin-eating was extinct. If not, to send missionaries abroad would be a farce, while they had customs so disgusting at home.

The President hoped they were not entering into the history of present customs, but into the history of past events. It struck him that even at the present day when that melancholy event took place, the death of an individual, there was always a certain respect paid to the corpse; it was not closed in the coffin, but was left open for a certain time for the inspection of friends; the room was hung, the

candles were lighted, and there was always a person in the room who remained during the time that exhibition took place. It was out of respect to the deceased that such ceremony took place,—he could not regard it in any other light; it had been continued from time immemorial; and, with every degree of respect he should entertain towards that custom, there was nothing in it that he could exclaim against.

Mr. Jelinger C. Symons said, of course his impression was as to the custom of the "sin-eater." Some part of the custom appears to arise out of respect to the dead.

Mr. Moggridge said—Far be it from him to desire that anything he should advance should not be combated, for all he wished to get at was truth. He thought that the gist of what fell from Mr. Allen was that there was no immediate connexion between the custom of sin-eater and the plate and the salt. Starting from the Carmarthen-shire valley, he found the most horrible portion of the custom dropped, and the rest still retained; and as he advanced still further he found that less remained. Mr. Aubrey, from whom he quoted, and who was a man of high character, said that the custom had existed both in Herefordshire and Shropshire. Mr. Aubrey told them he went to a cottage in Herefordshire, where he saw a man whom he described as the sin-eater; and he (Mr. Moggridge) found, in the very district where Mr. Aubrey had seen it in its most horrid perfection, that the more odious part of the custom had been removed, but portions thereof still remained. He thought that the plate and salt were of eastern origin. There was only one thing more that he need trouble them with, and that was as to whether the custom was extinct. He believed that people were thoroughly ashamed of the practice; one case, he was informed, occurred four or five years ago, but he believed it was extinct now.

Mr. Freeman inquired whether sin-eater was the term used in the district where the custom prevailed?

Mr. Moggridge replied in the affirmative.

After some few observations from Henry Hodges, Esq., and W. W. E. Wynne, Esq.,

Mr. W. Basil Jones observed that the Hon. Chairman had requested him to lay on the table a subscription list for the restoration of Ludlow Church. They would be happy to receive the names of any gentlemen who were desirous to subscribe towards so laudable an object.

The Association then proceeded to private business, and the following new officers were unanimously elected:—

Vice-Presidents,—C. Octavius S. Morgan, Esq., M.P., F.R.S., F.S.A.; C. R. M. Talbot, Esq., M.P., F.R.S., Lord-Lieutenant of Glamorganshire.

Members of Committee,—George T. Clark, Esq., Athenæum Club; Thomas Davies Lloyd, Esq., Bronwydd, Cardiganshire; the Rev. W. H. Massie, M.A., St. Mary's, Chester.

The changes in the Rules, proposed by the Committee, and detailed in their Report, were carried without opposition.

Mr. Freeman then moved, by the permission of the Committee, an alteration in Rule XI., the purport of which was to enable members to compound for their annual subscriptions. The proposal gave rise to a lengthened discussion; and finally Mr. Freeman agreed to withdraw his motion for the present, and to bring it forward after due notice at the next meeting.

The following votes of thanks were then moved and carried by acclamation:—

1. To the Ladies and Gentlemen of this town and neighbourhood, for their attendance at the meeting.
2. To the Hereford Natural History and Antiquarian Society, and to the Ladies and Gentlemen who have contributed to the Museum; and to the Ludlow Natural History Society, for kindly giving access to their collection.
3. To the Local Committee for their aid and co-operation.
4. To the Right Honourable the Earl of Cawdor, for his kindness in discharging the duties of President of the Association during the past year.
5. To the President, Committee and Officers of the Association.

The President having acknowledged the last vote, on behalf of himself and the other Officers, left the chair and dissolved the meeting.

SATURDAY, AUGUST 28TH.

EXCURSION.

Those members of the Association who remained at Ludlow paid a visit this morning to Middleton Chapel, where there is a very fine rood-screen. They then went to Bitterley to see the churchyard cross, and afterwards ascended the Titterstone, where there is a fine British camp, in which some excavations had been made preparatory to the visit of the Association. On descending from the hill, the party were hospitably received by the Rev. I. Burleigh James, of Knowbury, who had acted as the Secretary of the Local Committee.

MUSEUM.

A temporary Museum was formed in one of the lower rooms at the New Buildings, and was furnished with cases and other necessary apparatus, which their owners had kindly lent for the purpose. Among the principal objects of interest exhibited, we may mention the following:—

PRIMEVAL.

A stone hammer; a stone hatchet, perforated, and of unusual form; and a small stone ring, all found at Acton Scott, and five pieces of Kimmeridge clay money, were exhibited by Mrs. Stackhouse Acton.

Two small stone rings and a string of beads, found in barrows on the Hoar Edge.
—Rev. H. Browne.

A bronze paalstaab found between Brampton Bryan and Brandon Camp.—
Richard Price, Esq.

Bronze arrow head.—T. O. Morgan, Esq.

ROMAN.

Objects from the Roman Villa at Acton Scott, viz.,—three fragments of tiles; a fragment of a tile with the impression of a caliga, another with the mark of a dog's foot, another with that of a swine or goat's foot; a piece of painted stucco from the walls; a specimen of concrete from the floor, and three fragments of pottery.—Mrs. Stackhouse Acton.

Tessellated pavement, fragments of tile and patera, and coins, all from Kentchester (MAGNA).—Hereford Natural History and Antiquarian Society.

ARMS.

Halbert of the time of Edward II. formerly preserved at Monaughty, in Radnorshire.—R. Price, Esq.

Ancient sword and two gisarmes.—T. O. Morgan, Esq.

Arrow head, much corroded, found at Castell-y-Bere, Merionethshire.—W. W. E. Wynne, Esq., M. P.

Martel of iron, with portion of a skull in which it was found.

Breastplate found on the field of the battle between Owain Glyndwr and Sir Edward Mortimer, 1403.

METALWORK.

Gilt salt.—Mrs. Stackhouse Acton.

Silver cup, set with coins.—Mrs. Nicholl.

A complete set of Apostle's spoons, and one with the figure of the Blessed Virgin, silver gilt; and a small crucifix.—Edward Rogers, Esq.

Curious monastic ring.—Mr. Phillips, of Ludlow.

Antique ring found at Mortimer's Cross, Hereford.—Natural History and Antiquarian Society.

Brass mortar.—W. Beddoes, Esq.

POTTERY, &c.

Earthen jug with silver lid, found in the old house at Afcott.—F. Marston, Esq.

Earthen jug with chased lid.—E. Rogers, Esq.

Green glass jug, spotted with white and red enamel.—Duppa Duppa, Esq.

Three blue and buff earthenware jugs, *temp.* Will. III.—Mrs. Stackhouse Acton.

Fragments of medieval pottery, from Castell-y-Bere.—W. W. E. Wynne, Esq. M. P.

COINS.

Fine collections of gold and silver coins were exhibited by the Hereford Society, Edward Rogers, Esq., and Mr. Phillips. Mr. Rogers also exhibited a small but curious collection of Medals.

MANUSCRIPTS, &c.

A considerable number of illuminated books of devotion and of documents was exhibited; but those which attracted the greatest attention were the Visitation Roll of Bishop Swinfen, the Pedigree of the Walcot Family, and a deed bearing the great seal of the Parliament, having a map of the British Isles on the reverse.

DRAWINGS, &c.

An illustrated MS. account of Stokesay Castle, by Mr. Stackhouse Acton. This splendid work deservedly attracted great attention.

Twenty-two drawings of Shropshire and Herefordshire antiquities.—Mrs. Stackhouse Acton.

Twenty-two photograph views of antiquities in and near Ludlow.—Mrs. Guppy.

Ground plan of Castell-y-Bere, Merionethshire.—W. W. E. Wynne, Esq., M.P.

Four drawings of Stokesay Castle.—R. Kyrke Penson, Esq.

Two photograph views of St. Bride's-super-Ely, Glamorganshire.—Rev. J. M. Traherne.

Rubbing of a brass in Ludford Church.—Mrs. Allen.

MISCELLANEOUS.

Christening robe of purple silk, inwoven with gold and silver thread, and fringed with silver lace.— — Walcot, Esq.

Part of the scarlet cloak in which Charles I. was beheaded. Presented to his page, Humphrey Walcot.— — Walcot, Esq.

Ancient chair, formerly preserved in the castle.—Mr. Evans.

Carved oak chimney-piece, Cinquecento, from a house in the Narrows, Ludlow.—H. Hutchings, Esq.

Small trunk, supposed to have been a jewel casket, and curious japanned coffee-pot with lamp.—Duppa Duppa, Esq.

Two small bronze figures of musqueteers.—Capt. Wellings.

Pair of querns.—Hereford Natural History and Antiquarian Society.

The Museum of the Ludlow Natural History Society, to which the members of the Association were admitted by the kindness of that body, contains, in addition to a splendid collection of fossil organic remains, and other objects which fall more immediately within its scope, a small but interesting collection of antiquities, including some extremely valuable specimens of arms and armour, and some instruments of torture.

The Committee beg, on the part of the Association, to express their gratitude to the authors of the following works, by whom they were presented to the Society during the meeting, viz:—

Documents connected with the History of Ludlow and the Lords Marchers. Royal 8vo. London, 1841. By the President.

Antiquités Celtiques et Antédiluviennes. 8vo. Paris, 1849. By M. Boucher de Perthes, of Abbeville.

Some Account of Ancient Guilds, Trading Companies, and the origin of Shrewsbury Show. By Henry Pidgeon, Esq., of Shrewsbury.

The Seventh Annual Meeting of the Association will be held at Brecon, in 1853;

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RULES.

- I.—The Association shall consist of Subscribing and Corresponding Members.
- II.—All Members shall be admitted by the General or Local Committees, on the proposal of one of the General or Local Secretaries, or any two Members.
- III.—All members of the Royal Family, Bishops and Peers, who may signify their intention of joining the Association, shall be admitted as Patrons.
- IV.—The Government of the Association shall be vested in a Committee consisting of a President, with all such members as shall have been elected to fill that office, six or more Vice-Presidents, a General Treasurer, two or more General Secretaries, seventeen or more Local Secretaries, viz., one at least for each county of the Principality and the Marches, with all such Corresponding Secretaries as the Committee shall think fit to appoint, and twelve or more ordinary Members.
- V.—The President shall hold office for one year, and shall be re-eligible.
- VI.—The election of the Vice-Presidents, and Members of the Committee, shall be made on the last day of the Annual Meeting. Three Members of the Committee shall go out annually, according to seniority in office, and the Committee shall nominate a sufficient number of Members to fill up the vacancies. The names of those who go out, and of those who are proposed to supply their places, shall be placed in the Committee Room during the whole time of the Annual Meeting. Any Member of the Association is at liberty to add to the list any other name or names besides those proposed by the Committee.
- VII.—The Committee shall be empowered to fill up *pro tem.* by election all occasional vacancies that may be caused by the death or resignation of any of the Members of the Committee.
- VIII.—The President, the General and Local Secretaries, and the General Treasurer, shall be elected by the Committee.
- IX.—In all elections made by the Committee, it shall be allowable for any Member thereof to demand a ballot.
- X.—Members are invited to form themselves into Local Committees in the several districts of the Principality and Marches.
- XI.—All Subscribing Members shall pay £1 annually into the hands of the General Treasurer, either directly, or through the General Agent.
- XII.—All subscriptions shall be paid in advance, and become due on the 1st of October in each year.
- XIII.—Members not intending to continue their subscription will be expected to give three months' notice to the Publisher.
- XIV.—All Subscribing Members shall receive the *Archæologia Cambrensis*, and other Publications of the Society, together with a Ticket giving free admission to the Annual Meeting.
- XV.—A Meeting of the Committee shall be held annually, for the purpose of auditing the accounts, nominating Officers, and framing Laws for the government of the Association.
- XVI.—The Annual Meeting shall be holden in one of the principal towns of the Principality or its Marches, at which the elections, the appointment of the place of Meeting for the ensuing year, &c., shall take place. Due notice of each ensuing Meeting shall be given publicly by one of the General Secretaries.
- XVII.—The President shall have power to appoint a Special Meeting, when required; and for such Special Meeting, a notice of at least three weeks shall be given, by advertisements in the public papers.
- XVIII.—At any Annual or Special Meeting, the President, or, in his absence, one of the Vice-Presidents, shall take the Chair, and in their absence the Committee shall appoint a Chairman; and the Chairman of the Annual, or any other, General Meeting, shall have an independent as well as a casting vote.
- XIX.—A Report of the Proceedings for the whole year shall be submitted to the Annual Meeting.
- XX.—At the Annual Meetings, Tickets shall be issued to Subscribing Members gratuitously, and to Corresponding Members and Strangers on the payment of Ten Shillings each, admitting them to the Excursions, Exhibitions, and Meetings; provided that it shall be in the discretion of the President and General Secretaries from time to time to fix the price of Corresponding Members' and Strangers' Tickets at such a sum as they shall deem most suitable to the circumstances of the place in which the Annual Meeting shall take place.
- XXI.—Wherever it is practicable, the Local Committees shall cause Meetings to be held in their several districts, and shall encourage the formation of Museums.
- XXII.—The Committee shall be empowered to make such Bye-Laws as may from time to time appear to them expedient, subject to confirmation by the Members of the Association at the next General Meeting.

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